

Ontario PC panel gets clear message

Bert Witvoet

HAMILTON, Ont. — By the fifth day of its tour through Ontario, the Progressive Conservative Taskforce on Sunday Store Openings had gotten the message — 80 per cent of the submissions were against Sunday opening of stores. Individuals, churches and associations presented their facts and reasons in, at times, impromptu fashion, since advance notice of the meetings had been extremely short.

Even in such northern towns as Kenora, Thunderbay and Sudbury, where the tourist industry would like to see a relaxation of Sunday opening, the percentage opposed was still 75 per cent.

Christian labour opposes

In Toronto, the Christian Labour Association of Canada (CLAC) led off, followed by the Anglican Church of Canada. CLAC spokesperson Ed Vanderkloet argued that Sunday

openings would upset a centuries-old tradition which has accommodated religious minorities that want to close on Saturdays instead of Sundays. Changing that tradition now would not increase the amount consumers would spend, he said.

Furthermore, said Vanderkloet, Sunday openings would require a cumbersome and expensive tribunal system to determine whether employees could refuse to work out of religious conviction, and others who are not opposed in principle but prefer not to work Sundays would have to pick up the slack where Christians refused to work.

Vanderkloet further explained that most shopkeepers prefer to keep stores closed on Sundays but might be compelled by mall management to open. Increased overhead costs would put pressure on the already low wages of store clerks, he added.

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Thinkbit

When we die, we simply change our address.

From: *Lines of Life* by Ria Kroezen

Calvinist Contact

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Katimavik program to end a year early

Margaret Griffioen

OTTAWA — The federal government announced early this month that it will end its \$19.7-million per year sole-support-of-the-youth employment program "Katimavik" in March — one year before the organization's contract is due to expire.

Katimavik will receive "winding down" money until June when the 1,100 young people currently involved have completed their nine-month term.

Although a letter to the organization from the Secretary of State did not explain why the government was ending the program, spokesperson Marie-Josée Lapointe told the *Globe and Mail*, that, "We [the government] are committed to employment and Katimavik is not an employment program." She said the government plans to establish a replacement program by the time Katimavik ends in June.

Each year, Katimavik provides 2,000 people, between the ages of 17 and 21, the chance to live and work in 700 communities across Canada for nine months — for free room and board, \$1 per day and a \$1,000 honorarium if they complete the nine months. Participants, in groups of 12, spend three months in each of three regions of Canada doing various construction and social service jobs — whatever work is needed.

The cost comes to \$10,000 per participant according to a February 3 *Globe and Mail* editorial. "Of this \$10,000, the volunteer receives only \$1,275; \$2,700 goes to pay Katimavik's supervisors, organizers and business personnel and the rest goes to feed, house and transport the youths."

The editorial also said that although Katimavik does good work, it should not be spared, arguing that the type of experience gained could be obtained "at home for considerably less than \$10,000

a head."

"I can see where the government is coming from, concerning job creation," says Almyra Knevel, 19, of St. Catharines who was involved in Katimavik in late 1984 and early 1985. "I think, however, that a lot of what we did was job training and the experience helped [the participants] to find out what might interest them."

As a result of her experience, Knevel has decided to pursue studies in recreation and leisure and is currently a student at Redeemer College in Hamilton, Ontario. She hopes to spend time this summer in Quebec to increase her knowledge of French, an interest also sparked by her experience with Katimavik.

"Katimavik is definitely not Christian," says Almyra, but she believes it is useful nonetheless. "The rules regarding drinking, drugs, sex, attitude, etc., reflect general Christian morals. I was fortunate to have other Christians in my group, but still it was tough. The emphasis was self-centred — on finding yourself — and I had some trouble with that."

"I haven't heard all the details yet, but I'm surprised [the government] is ending the program," says Knevel.

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If you have art works to exhibit, Redeemer College will give you a chance p.8
"Wandering Wheels" circle America p.11



Almyra Knevel — milking cows, part of her Katimavik experience

Bob Kerr celebrates 25th anniversary on "Off the Record"

VANCOUVER, B.C. (CBC) — Valentine's Day takes on a special meaning this year. It marks the silver anniversary of a happy union between one man and a vast following of music

lovers.

Bob Kerr, host of "Off the Record," celebrates 25 years with the show, Friday, February 14, 1:05-3 p.m. (1:35 nst) on CBC Stereo.

"Because it's Valentine's Day," says Kerr, "I have to hold to tradition and play the *Rustic Wedding Symphony* by Karl Goldmark. Then we'll round out the show with shorter favourites and a few surprises." As always, the records all come from his extensive personal collection.

New listeners may not be aware of it, but Bob Kerr was actually a pioneer as an ad-lib classical disc jockey in Canada. Classical music presentation for a long time was formal and often stuffy, but Kerr has helped change that.

Although trained as a pianist and organist, Bob knew he'd never make it as a professional. At the urging of a friend, he auditioned in 1947 for an announcing job with CFCN in his native Calgary, and was surprised to find himself accepted.

Later, asked by the station to fill an hour with some "pleasant" music, he put on Rachmaninoff's *Second Piano Concerto*, adding some personal comments on the work. Letters and phone calls demanded more, and Bob was given a daily show. It ran on and off for 12 years, until the station changed over to rock.

Joining CBC Vancouver as an announcer in 1960, he took over a local program, "Off the Record," the following year. The show went national in 1973 on CBC Stereo — and for three years on CBC Radio as well, in a separate edition.

Whether he's waxing enthusiastic over some particularly lush performance or berating a record company about its surface noises, Bob speaks his mind. His musical studies opened his ears and mind, but it's radio that has seen his interest flourish.

"I can be an amateur and a dilettante quite comfortably in radio," he says. "That's what I am, a fairly knowledgeable amateur. It allows me to connect between the professionalism of music and the people who don't

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Calvinist Contact

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Editorial

A sadder and a wiser man he rose the morrow morn

At this time it seems appropriate that I give our readers an update on my health. (Stand aside, Carl Tuyl. You're not the only one who can boast of having contracted anginas in the pectoral region of the corpus humanus.) Ever since the news of my heart condition was passed on, I have received numerous heartwarming (heart-healing) wishes and assurances of prayer. For that, many thanks.

An angiogram taken February 3 at St. Michael's Hospital in Toronto has shown that the lower part of the artery leading to the left ventricle is blocked. Fortunately there is little or no damage to the heart itself. Other blood vessels are taking over the function of feeding that part of the heart. Extra exertion still cause anginas, but continued exercise and work should reduce these and perhaps eliminate them. Bypass surgery is not deemed to be necessary or beneficial.

In the meantime, I have returned to work full-time, and hope with some caution to resume a normal lifestyle again.

Being a rich man

Both my wife and I are grateful to the Lord for every day in sickness and health. But the days of health shine a little brighter now that we take them less for granted.

A special word of thanks goes out to those who offered concrete suggestions for prevention and cure. I am seriously exploring a number of nutritional and lifestyle avenues. There is more wisdom about these things around than the best specialists are able to offer. I am very thankful for the expert knowledge of doctors about acute illness, but they know or say next to nothing about nutrition and fitness requirements.

In all this I have concluded that I am a rich man — rich because of the wealth of support and love I have received. As I told my doctor, "I receive more support than I need." That's an enviable position to be in. And it places me in the same category as all other rich people — I have to share it with others. *Richesse oblige*, or some such thing. I hope to do that partly through my work as an editor, but also in the way I can be a neighbour to others.

Honouring the Name

Perhaps this whole experience of my illness will result in more often bringing God's Name to spit-polish. My life too causes too much tarnish of that Name through neglect of spiritual exercise — meditation, prayer and Bible study. I often suffer from a clogged-artery Christianity, the inevitable consequence

of taking spiritual health for granted and being so admirably busy for the Lord! If it weren't for some of us, where would the kingdom be, right?

While I was in the hospital for an angiogram, Ria Kroezen was buried in Owen Sound. I would like to have been at her funeral, which I understand was a celebration. She too learned to polish God's Name through her illness.

At the time of this writing, brother Bernard Zylstra is fighting for his life as cancer is trying to slay him. Bernard learned through his illness that life consists of being and doing. He had done so much doing and so little being before he was ill.

Sin makes us unwilling instruments in the hands of God. Most of us need to be taken by the scruff of our necks and dragged kicking and screaming into the kingdom of shalom. Which is not saying much for the goodness of man, but it is saying an awful lot for the grace of God.

Live today, die tomorrow

My hospital visit showed me many other patients at various stages of heart disease. Some will not last out the year. Others may hang in there a little longer. When you become philosophical about it, as one is wont to do when shown a panorama of human suffering, then health becomes very relative. In the great scheme of things, it seems to matter little whether you die tomorrow, next year or 20 years from now. The same end happens to us all.

But then you think of all the work God put into creating this magnificent world, and you know that health matters. It's a responsibility each of us must accept at whatever level we have it. That responsibility is twofold: we must protect our health and we must use it to enhance the purpose of creation — to bring glory to God's Name.

And we must do that *now*. The importance of life does not lie in the future; it is embedded in the present. Therefore, live today, love today, smile today, comfort today, write today, listen today, forgive today, touch today, stop sinning today, pray today, build and restore today ... for today's tomorrow does not exist, will not exist.

Follow the advice of a sign in a bakery I used to visit: "Cash today; credit tomorrow." I would expand that to say: do good today; sin tomorrow, or ... live today; die tomorrow. Why should anyone spoil his life today, when he can do it during today's tomorrow, which, with its petty pace, will never come?

Letters

C.C. not only for readers of Dutch

In regard to your answer to a letter about the "Bertus" series by Van Halsema (January 31), I certainly do not agree with your attitude.

Most certainly, our older people are well able to read Dutch. But what about the younger generation and any Canadians who are regular readers of your paper? They are not all bilingual.

If it is your intention to issue the *Calvinist Contact* for Dutch readers only, then I most heartedly disagree with your intentions. I know there are a number of elderly people who like to

cling to their mother language, and I am not criticizing them. But remember what Hitler said, "Give me the youth and I shall have the future."

Cannot these worthwhile subjects be translated into English if someone requests it?

Jacob Hofstee Sr.,
 St. Thomas Ontario

Response:

Our evaluation of C.C.'s present readership may be faulty, but why read an intention into it? Surely this editor can hardly be accused of wanting a C.C. for Dutch readers only.

At this point we might add to our former response that Van Halsema does not favour the idea of translating his stories into English.

But he invites those who are able to attend his Van Halsema evenings, which are mostly in English.

Editor

Jews' unitarian God not ours

In "Jesus is the only way" on page 3 of the January 24 C.C. issue, Rev. Kooistra says: "Believing Jews believe indeed in the same God as we do."

However, Jews are unitarian, believing in a one person deity, rather than trinitarian. Any religion which does not teach one God eternally existent in the three persons of Father, Son and Holy Spirit neither believes in nor worships the same God we do. What applies to Jews also applies to Christadelphians, Latter Day Saints (Mormons), Jehovah's Witnesses, Moonies and Christian Scientists.

Peter Tensen,
 Brantford, Ontario

JUST A MOMENT/HERMAN PRAAMSMA



"It is not every question that deserves an answer."
(Publius Syrus, circa 42 B.C., Maxim 581)

It is certainly true that not every question deserves an answer. Common sense will tell you that. Even the Bible says clearly: "Do not answer a fool according to his folly, lest you be like him yourself." (Proverbs 26:4)

However, there are a few questions I've been dying to get an answer to for a long time already. Maybe if I run them here in this column, I can benefit from your, the readers', collective wisdom.

The very first question I have is: where did Witvoet get that awful picture of me that's (dis)gracing the head of this column? I didn't give it to him. As matter of fact, I've never seen it before in my life and it's getting on my nerves. The first word that comes to mind is *mystical*. The second though: where's the halo? Did any of you out there slip this picture to the editorial staff? Honestly now.

Here are some more thought provoking questions:

What happened to the reader and singer in Reformed worship services? I clearly remember that we had them *for years* in the old country. In every service the minister would sit down, and a congregation member would read the Law and the Scripture. Not only that, but I distinctly remember that every Psalm and hymn was led by a person who was called the "first singer" (*voorzanger*). He kept us all on the right tune and was helpful to those whose sight was failing. I repeat: *What happened to them?* Are we on such a slippery path today that we don't realize anymore what the final result is likely to be? Today no reader and no first singer, tomorrow, who knows, no organist or no sermon. I want clarity here. Someone should bring this to classis.

I would also very much like to know why ministers are always asked to pray. There must be a reason for this. Some have told me that it was because they *studied* for this. I refuse to believe that, of course; others have said to me that ministers have *trained voices*. But that too, surely, can't be the reason. Before someone asks me again at the next wedding or dinner, please rush me the answer; otherwise I'm going to say "no."

Questions, questions without number. Listen, maybe you have questions as well that seem unanswerable to you. I'd be glad to publish them here, right in this column, because we ought to help each other. Just include a self-addressed stamped envelope in case the answer occurs to me.

And remember: it's not every question that deserves an answer.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

CCRCC representative sets record straight regarding native Canadians

In response to Mr. Homburg's letter in the January 17 *Calvinist Contact*, "Apartheid in Canada," I feel a few things should be pointed out to "set the record straight." Mr. Homburg makes the statement that Canada's native people "... work hard towards apartheid." Native people in Canada never have, and are not now, proposing or wanting apartheid. It is true that a form of apartheid has historically been imposed upon them (i.e. the reserve

system and all the government control that goes with that). The policy of government has been separation or assimilation. Neither policy has worked.

To believe that the native people would want to impose such an onerous policy upon themselves is to seriously misunderstand and misrepresent native aspirations for a just place in Canadian society. They are asking for the opportunity to participate within the vast multicultural Canadian society from a just and equal position which does not destroy their unique place as the "first citizens" of this great country.

Mr. Homburg's additional argument, "If Indians can stand on their own feet, and prove to us that they

can, then I am not against their desire for 'apartheid' " seems a bit like saying "if you can prove to me you can walk, then I'll allow you to stand up." One of the great difficulties the native peoples face is not being *allowed* the fundamental right to, as Mr. Homburg puts it, "stand on their own feet." This way of thinking also contains a subtle philosophy which conveys paternalism and superiority (two threads of thought which have caused unmeasurable grief and hurt to thousands of our native brothers and sisters).

**Joanne Lips,
CCRCC (Council of Christian
Reformed Churches in Canada),
Representative to Project North,
Scarborough, Ontario**

theological moorings. The point I am trying to make is that we must be willing to get used to receiving MacAnybodies and Somebodiskys into our churches, rather than the usual VanderPeople. And that means that we shouldn't be surprised when they walk through our doors, and that we shouldn't require them to explain their presence in our midst, other than giving a reason for the hope that is within them.

This brings up another point. When waves of Dutch immigrants flooded our shores, assimilation was rather easy: most of them already were Christians, and many came to us, so that we did not have to seek them out. We therefore did not need to be good evangelists; we had trouble enough trying to take care of the ones who wanted to join us and to make their assimilation, not only into a new church, but also into a new country, as smooth as possible.

The situation is now entirely different: not only must we seek the lost; we must seek them among the non-Dutch; and rather than waiting for them to come to us, we must go to them to bring the good news that Christ died and rose again. We need to learn how to evangelize — this is our mandate. It belongs to the very nature of the church, and, indeed, to the very nature of being a Christian! Evangelism properly belongs to all of us, and not just the preacher. The minister ought to be able to teach us how to do it, and to set an example. All of us ought to be involved.

The time has come to shake the dust off *Reformed Evangelism*, a 447-page book which the CRC Board of Evangelism published in 1948 on "Principles and Methods of Evangelism." We need to study it once more and perhaps revise it so that the needs for evangelism which we face today may be better met. Better yet, let's study the Scriptures so that Christ's message will burn in our hearts and we feel compelled to share the glorious message with zeal and compassion.

And then, when the MacSomebodies walk through our doors we won't feel threatened, but rejoice that others are finding the Saviour through our ministry.

To do otherwise is neither right nor wise.

**Wout Brouwer,
Grand Rapids, Michigan**

CRC by choice.

In your editorial response about Jeff Adams' article about Amy Grant in the January 24 issue you explained what happened — [the likeness of Jeff Adams' article on Amy Grant with that of an article in *The Hamilton Spectator*]. You went on to write, "He [Jeff Adams] is, by the way, Christian Reformed through marriage with a Dutch-Canadian girl." What does this have to do with anything? Are you planning to give us the marital details of all your correspondents and writers?

In the same issue was a birth announcement of their second child; congratulations Jeff and Helen — and also congratulations on being Christian Reformed through marriage with a Dutch-Canadian girl. I'd like to think it was his choice, and not his marriage, that made him choose the CRC as his own.

**C. Heeg,
Dunnville, Ontario**

Pontius' Puddle



News

Pressreview

Carl D. Tuyl



How, my dear reader, would you find out what really went on in Ottawa if you did not read this column? We are talking here about the real stuff — the debates, which even many members of parliament do not attend. *Calvinist Contact* knows, however. We know about the government's plan to levy tax on cat food, and we report it here so that the protest movement of cat lovers may in time prevent this plot.

Then there is the "rubber-stamp-divorce" law, and the "limit-family-allowance" law. That is all these laws really amount to, folks. The rest is only for entertainment of the nation.

We were, however, not amused. One gets better entertainment from watching a truck spraying salt on the highway. It was, as a matter of fact, a disgusting spectacle. The Deputy Prime Minister, whose parliamentary record already includes some rather unsavoury episodes, was heard to say on tape what every M.P. in the Commons already knew, namely that he used to eavesdrop on confidential meetings of the Liberal Caucus. What was so repugnant about it was that our Prime Minister, using some involved lawyer's talk, came to his defense.

The Liberals, stormed out of the House when Mulroney was not present at one of the question periods. Chretien, never one to miss an opportunity to get publicity, made a political double hand stand, and the affair ended with an apology from both Nielsen ... and Crosbie, who had also managed to place a foot between his molars. That apology was a masterpiece in doubletalk, but it apparently satisfied the opposition.

The House went back to discuss the cat food tax.

Oil prices, gold prices and the Canadian dollar went down like a four-year-old on a slide in the park. A lot of speculation and discussion went on about what caused the dollar to be so depressed, but I bet it is the old and still reliable law of supply and demand. Too many dollars for sale, and too few people wanting to buy them. That is how the price of anything comes down, from peppermint to radishes, carburetors and Canadian dollars.

People might be more willing to buy Canadian dollars if our government dared to tackle our \$37 billion deficit. That, however, is politically unsafe, as Justice Minister John Crosbie stated in an interview with Montreal's *La Presse*. The government, after all, is not in business to govern the country; its business is to get re-elected. Everybody knows that.

There is increasing pressure on hospitals in our country to cut costs, which can result in strange moves on the part of hospital administrators. One hospital in Ontario plans to advertise its services to higher paying American customers. It is, of course, cheaper to have your appendix removed in Canada than to have it removed by an American surgeon, especially at the current rate of exchange. Monique Begin, where are you in the hour of our need?

The privatization of our public institutions is another American export which I would prefer to keep south of the border. In some U.S. states this process has gone already so far that prisons have become private profit-making industries.

The political situation in British Columbia is reminiscent of steamy soap

opera stuff. Members of premier Bennett's cabinet get into all kinds of distasteful situations, and a cabinet shuffle there is to be expected.

The world joined the American nation in mourning the death of the seven astronauts who perished in the shuttle flight. Except of course *Tass* and *Pravda*, who tried to score some political points on the catastrophe.

The world's poorest country, Haiti, was the scene of riots and looting in the streets, while the same political unrest repeated itself in the

townships of one of the richest countries of the world, South Africa. Prime Minister Botha tried to appease the black population with some concessions, but it was too little and probably too late.

Marcos' militia and Corazon's crusaders in the Philippines are fighting for the presidency of that country, the whiff of some pretty smelly stuff reaches all the way from Marcos' palace in Manila to other countries of the world. The opposition charges that Marcos' campaign floats on a sea of 100-peso bills.

We continue to live curiously, eager to solve the mysteries of this world. How come there are single socks in my drawer? Some people say that washing machines eat socks, but I think that is too easy a solution. I truly believe that it is a secret communist plot. And that is only one unsolved mystery. There are hundreds like that. What about Colonel Sanders' secret recipe eh?

I end with one proverb that life has taught me: if something sounds too good to be true, it probably is!

Ontario PC panel gets clear message

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One panel member asked CLAC about a position put forth in a submission in a northern town, a position which compared medieval town squares with present-day shopping malls. People in the Middle Ages loved to walk about in the town square on Sundays, someone has said. Do malls today not provide that same function? Vanderkloet, who happens to be a history buff, reminded the panel that people in the Middle Ages would not be allowed to buy or sell on Sundays, and that shopkeepers in those days had to put up with 150 compulsory statutory holidays a year!

RCBPA says "nyet"

In Hamilton, the Reformed Christian Business and Professional Association (RCBPA) made its debut as a lobby force in Canadian politics by presenting a respectable 18-page brief. The brief begins by setting forth the association's own beliefs and ends by suggesting a practical approach to the issue of Sunday openings in a pluralistic society.

RCBPA Executive Director Arend Kersten, who acted as spokesperson, pointed out that provisions must be made for religious minorities who do not observe Sunday, but that the government should strive to maintain the "six and one rhythm," or a common day of rest. Historically that day of rest has been Sunday and should remain so, unless other compelling reasons can be found.

Kersten reminded the panel of the importance of family ties, which will be weakened if people are forced to work on Sundays, and asked that religious freedoms not be violated because of pressures from employers or mall management.

RCBPA further pleaded for respect for churches that meet on Sundays and for small

business. It reminded the panel that Russian history has shown that a 7-day workweek has disastrous results.

When Kersten quoted Conservative leader Larry Grossman as having said that "we must change the law to greatly expand Sunday shopping," he was assured that Grossman's statement did not represent a unified party position.

CCRCC urges Christian lifestyle

Other organizations presenting submissions on the question of Sunday openings included the Council of Christian Reformed Churches in Canada (CCRCC). It used arguments similar to those used by the CLAC and the RCBPA, but also had its own unique points to make.

Rev. Arie Van Eek, representing the CCRCC, said that the desire to open stores on Sundays was part of a tendency in our society to allow the economic to dominate other areas of life. He also believed that current legislation on tourism provides too many loopholes so that many non-essential services are provided

on Sunday.

He called on Christians to "carve out their own form of living." Christians should refrain from buying and selling on Sundays and support those employers and employees who show respect for keeping a day of rest.

Reformed coalition?

Van Eek noted that the *Hamilton Spectator* in a report on the hearing had suggested that the Reformed community seemed to have formed a coalition against Sunday opening, since the CCRCC had been the only church group presenting a submission in Hamilton, and since, besides the RCBPA, there had been submissions from three more citizens from the broader Reformed community. According to the *Hamilton Spectator*, these submissions are not representative of the broader society.

Although all three Reformed groups reported on in this story pleaded that Sunday be kept as a day of rest for historical reasons, none were adamant during question periods about the exact day chosen for a common day of rest.

Bob Kerr celebrates 25th anniversary on "Off the Record"

... continued from page 1.
understand it.

"It was very late before I could even make sense of a Brandenburg Concerto by Bach. It just sounded like fly tracks. So I know exactly how people feel when they hear something terribly classical, and to them it's either a big, fuzzy bore, or nothing at all."

His formula — if it's not sacrilegious to call it that — has worked, and Bob Kerr has turned a generation of Canadians on to the pleasures of classical music. In turn, he values his faithful weekly audience of almost 300,000 as family.

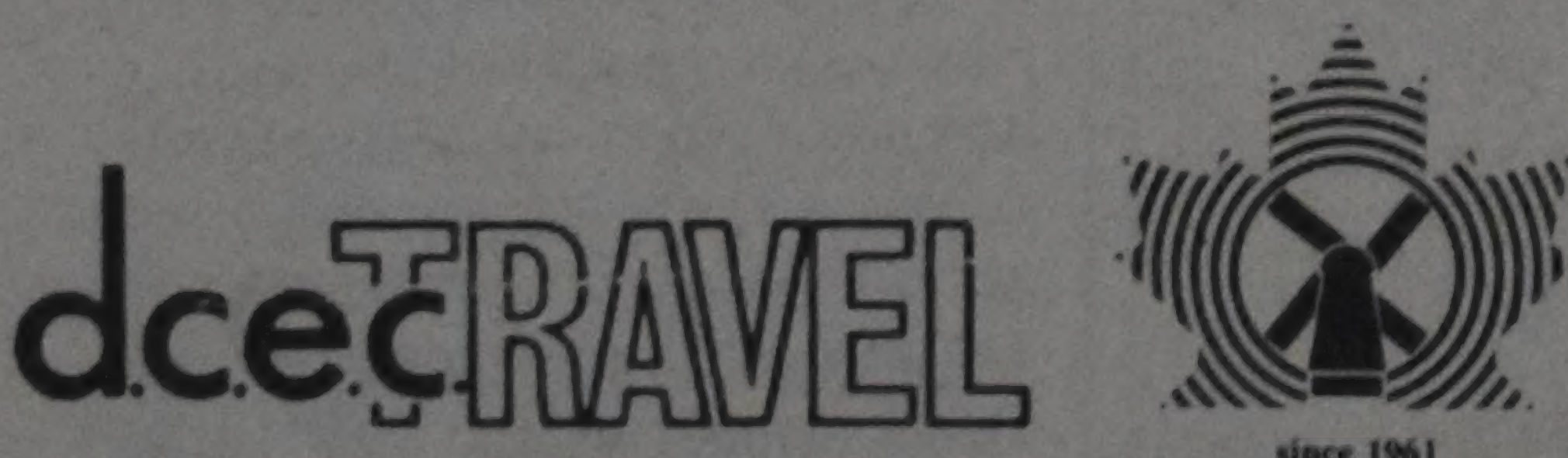
Valentine's Day couldn't be a more appropriate time to salute the man who lives for his listeners, and bids them all "a fond good afternoon" at the end of each weekday show. Join Bob Kerr Mondays-Fridays, 1:05 (1:35 nst) on CBC Stereo, and especially on February 14, for his 25th anniversary as host of "Off the Record!"

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in your area.**

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Ria Kroezen is with God

Bert Witvoet

Many of our readers will know that Ria Kroezen of Hepworth, Ontario, passed away on Friday, January 31, after a five-year battle with cancer. The story of her hopes, faith and love is documented in her own writings as well as in an interview article *Calvinist Contact* featured in the February 22, 1985, issue.

Ria spent much of her energy writing and speaking about the grace of God in her life. Speaking in a St. Catharines church last fall she referred to her unwillingness to accept a verdict of death that so many others wanted her to accept. "No one is ready to die until it's

time," she said with a wisdom that can only come through struggling with the Lord.

She spoke of her years of illness as the greatest years of her life. She was not afraid to die. "I only have to look at nature to know that I will live forever," she said in her St. Catharines speech.

We say goodbye to this courageous, life-loving sister in the Lord. May her husband Gary and her children draw much comfort from her Lord in new and fresh ways.

Note: Ria's latest book of poetry and meditations entitled *Life Lines* is now available at the same bookstores mentioned in last year's



interview as well as at Shalom Farm, R.R.#1, Hepworth, ON N0H 1P0

Shalom — Ria Kroezen

February 31, 1986

*Death has come into our midst this night,
The spark and the flame lie still
The raw ribs of our love
could not hold this beating heart
against its Master's will.*

The Lord has come into our midst this night.

"Peace be still."

*The storms of doubt and sickness
Are suddenly calm as glass.*

"It is finished."

*Your work is done,
I know you could always think of more to do,
but your work for Him is done.*

*Even as your eyelids close in death
Your glorious visions now are real.
No longer a glass darkly obscuring your view.
face to face
hand in hand
The Lord has come into our midst this night.*

— John Van Dorp

As the heavens high above the earth In memoriam — Ria Kroezen: 1946-1986

Christine Farenhorst

All the children at Timothy Christian School in Owen Sound, brought a note home last Friday, January 31, 1986: "There will be no school Monday, due to the graduation of Ria Kroezen to heaven this morning."

The funeral celebration for Ria Kroezen was held in the Owen Sound Christian Reformed Church on February 3, 1986. February 4 would have been her 40th birthday.

In January, 1981, Ria was diagnosed as having cancer. She was told that her days were numbered and that she would likely not see her next Christmas.

God, however, allowed Ria to spend five more years working in His kingdom on earth. Ria used that time well, comforting other cancer patients, telling them about Christ's love; speaking to

church-related groups in a variety of churches on numerous occasions about God's love and faithfulness.

Ria loved the Lord very much. This is why all those attending her funeral celebration were convinced that this was a celebration. The church resounded with choruses praising God.

Rev. Dan Gritter, former pastor of Owen Sound, spoke on Psalm 103: "Praising God in the face of death." When a Christian dies, he stressed, he or she does not fall into the arms of the grave, but into the arms of a loving God. Ria was a saint, he went on, as David was; as we all are. But she was also a sinner, as David was and as we all are. The victory is this — that we know of God's love — in the gift of His Son — that, despite the fact that we are sinners, we know God's forgiveness.

There is an empty place now — an empty place where a wife, mother, and friend once sat. May the Lord, in whose presence she now stands, and whom she sees face to face, comfort Gary, Marlene and Mike, John, and Kristine.

"As I finished my glorious account of what I'd like my funeral to be like, her eyes just shone and she leaned over and said, 'Can I please come to your funeral?' 'Of course,' I said. 'It's going to be a great celebration. We're going to celebrate the conquering of my last enemy.'"

from *Conversation 3* by Ria Kroezen



small talk

Alice Los

Television: bane and blessing

The other night, without warning, our one and only television set went blank at 10 o'clock. What that means must be hard to fathom for those who are not addicted to "The National." The one thought that kept me from despair was the notion that now, maybe, we'd finally have to replace this old, black and white sample of modern communication with an up-to-date coloured version, remote control and all.

It was not to be. Obsolescence apparently had not been built into our spunky set, and life returned to normal. When I had mustered enough strength of character to face the DeHavilland sale in black and white again, I sat down and took stock.

How important?

How important was TV in my life? Could I do without it? Not very well, I decided. And why not? 'Twas not as if time rested heavy on my hands. Nor would I consider myself to be a television junkie and to prove this I estimated the time which I spend watching the screen each week. It came to a total of 10 to 13 hours, all after 7 p.m. Was that too much?, I wondered. The bulk was taken up by news and public affairs programs and, of course, I don't spurn entertainment either. I have a soft spot for Alex Keaton, the boy next door from B.C., so I watch "Family Ties," irregularly. And here I interrupt myself to see what's up on "Dallas."

As usual it was not truly worthy of my time but I dislike unfinished business (notice how much better this sounds than "I am hooked"?) and so I keep wanting to find out how things develop. It's true, TV is a powerful medium. It's not only from the spin-offs in the toy industry that I know how it shapes and rules lives!

Yet, be that as it may and however dangerous I consider this to be, there's also a positive side to this coin. I think I'm one of untold people who is a better informed person because of television. I'm familiar with plays and performances which otherwise I might never have seen. I have been moved by the plight of the hungry and the oppressed more forcefully than had I only read about it. Also, at times, I enjoy being wonderfully diverted in front of the set.

Reformed TV could make a difference

Television's evangelists I know by name, not by sight or doctrine — "Faith 20's" Nederhood excepting, even though I seldom watch that program because of the inconvenient hour. If only it could be expanded. If only it could be proved in prime time and living colour that the Reformed perspective makes a difference! This is, after all, the age of visual confrontation. For countless people, one motion picture is worth a thousand pious books and untold children are weaned on cartoons. The implications for the Gospel, for the message that salvation is free, no greedy box numbers attached, cannot be denied.

But, I will be told, the Reformed segment of Christianity doesn't have the funds for such extravagance. The talent, yes, but not the money. Yeah, I know. Too bad.

Meanwhile, video tapes are flooding the market. Will Reformed Christianity stake its claim? I am saving for a VCR.

Alice Los is a housewife living in Kemptville, Ontario.

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Church

Marian Van Til, page editor

Pastoral Pondering

The government can't observe Sunday for you

Peter Nicolai

Sunday observance is under attack again. Sporting events have been well established on Sundays for some time. Now, the pressure is mounting to open all stores and shopping plazas. Can open bars be far behind? How long will we be able to work without committing ourselves to doing non-essential work on Sundays?

We believe, rightly, that God instituted the sabbath for the well-being of humanity. People and creation need a "day off." The one day in seven for rest is a pattern that God ordained at creation's dawn; we ignore that law of God at our own peril. Life falls apart when it doesn't conform to God's law.

In the 18th Century, Napoleon tried to "reform" society by abolishing Sunday. He decreed that every week would have 10 days. This was part of his attempt to implement the other-wise most sensible metric system. (A measuring system on the base of 12 would be even better, but that's another topic.) He also argued that Christianity would be destroyed if Sunday were destroyed. This was his motive for abolishing Sunday. Chaos was the result. French society couldn't function and soon the attempt to destroy Sunday was abandoned.

We may not lazily sit around while our Sundays are whittled away. However, we cannot expect the law of the land to protect our Sundays for us. As pressures to abandon Sunday observances mount, we'll be called upon to demonstrate just how much we want to celebrate our redemption. We may insist that the government has no right to take our Sundays; we must demand that we be able to abstain from work, without discrimination. But it is we who must observe the Sunday; no lay and no government can do that for us. It is we who must put down our business for a day; observance is hollow if it's done simply because the government says we must.

The time to protect our Sundays is now. Not first-of-all by demanding legislation to keep non-Christians in line, but by using the day appropriately ourselves. Perhaps, now is the time to examine the manner in which we give of ourselves in Sunday observance and worship services. Is our church attendance merely a matter of routine that we thoughtlessly maintain? Perhaps that is why some of us find it so easy to stay away from worship services. Surely the great price that Jesus paid for our lives deserves our involvement, heart, mind, soul and body in celebration — both in church and in our chosen activities for the day. Otherwise, the rest of the week will also become a limp, anemic testimony to His grace.

May we "hold in honour the day of Christ's resurrection as a day of joy and live in its spirit of freedom all the days of our life."

Rev. Nicolai is pastor of Second Christian Reformed Church, Brampton, Ontario.



Thanks from Mexico!

Residents of the Buenos Aires slum section of Mexico City display their gratitude for relief aid after the disastrous earthquakes of September 19 and 20, 1985. Sergio Sanchez of AMEXTRA, a Mexican Christian development agency, sent this photo to the Christian Reformed World Relief Committee (CRWRC) with his remarks, "Thank all the churches which are a part of the Christian Reformed Church for their generosity to help after the tragedy. With your help, we provided medical services, food and housing."

CRWRC members contributed overwhelmingly through CRWRC to help their neighbours to the south. CRWRC allocated \$30,000 to AMEXTRA for emergency and long-term disaster recovery in three Mexico City slum communities that are not receiving assistance from the government or other agencies. The sign reads, "AMEXTRA, thanks for your help!"

Rime or reason

*Laugh, and the world laughs along
(except those who always
doubt).*

*They will tell you what is wrong
with what you're laughing
about.*

Sy Nodd

*At Ohno's annual picnic
the elders playing ball
discovered to their great
chagrin
that pride precedes the fall.*

Klaas Sis

Canadian Reformed Church

Called

— to Byford, West
Australia, Rev. C. Bouwman
Declined
— to Armadale, West
Australia, Rev. J. Visscher of
Cloverdale, B.C.

Ontario Roman Catholics celebrate the resurrection

WATERLOO, Ont. (USJC) — This year marks the 150th anniversary of the founding of the religious order, the Congregation of the Resurrection. To recognize this major event, a special *Symposium on the Resurrection* will take place on Friday, February 14 and Saturday, February 15, 1986, in Waterloo, Ontario.

The *Symposium on the Resurrection* will be held in C.L. Siegfried Hall at the University of St. Jerome's College in Waterloo. Three internationally-distinguished scholars will assess the biblical, theological and pastoral dimensions of this critical event in Christianity.

Prominent Canadian biblical scholar, David Stanley, a Jesuit priest and teacher at Toronto's Regis College, will address the topic "To Know Him and the Power of His Resurrection: New Testament Witness to the Central Mystery of Faith." The dynamic impact of the Resurrection on New Testament writers and their communities is the focus of Professor Stanley's talk.

Professor Charles Kannengiesser, also a Jesuit priest, and renowned Patristic Studies (Church fathers) scholar from L'Institut Catholique in France will concentrate on the theological dimensions of the Resurrection.

The Resurrection and Third World spirituality will be the focus of the talk to be given by Canadian Professor of

Spirituality, Richard P. Hardy of St. Paul University in Ottawa.

This two-day *Symposium on the Resurrection* is jointly sponsored by the Congregation of the Resurrection and the St. Jerome's Centre for Catholic Experience.

"This Symposium will let people know something about our roots as a community," says Father Fred Scinto, C.R., Provincial-Superior of the Congregation of the Resurrection's Ontario-Kentucky Province. "It gives us a chance in this anniversary year to celebrate our identity."

The Congregation of the Resurrection is an order of priests and brothers working in education and pastoral ministry in numerous countries around the world. It was founded by Bogdan Janski in Paris in 1836.

The community moved to Rome in 1838 and saw expansion of its missionary work to North America in 1857 (its first mission was in St. Agatha, Ontario, Canada). Today their members can be found not only in Canada, but also in the United States, Bolivia, Brazil, Poland, Australia, Bulgaria, Bermuda, West Germany and Italy.

Participants in this Symposium are encouraged to register in advance by contacting the St. Jerome's Centre for Catholic Experience at (519) 884-8110, Ext. 15 or 56. A registration fee of \$25.00 includes dinner, lunch and admission to the three lectures.

Church News

Christian Reformed Church

Declined

— to Hope, Thunder Bay, Ont., Rev. James S. Mantel of Kelowna, B.C.

Address changes

— Hebron Chr. Ref. Church, 407 Cawforth St., Whitby, ON L1N 3R6 (formerly a post office box number).

— Rev. George J. Van Arragon, 67 Loraine Drive, St. Catharines, ON L2P 3P1

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Presbyterian Comment

Robert J. Bernhardt

In an age prone to controversy in both church and community, silence prompts curiosity. When the subject is as volatile as the church and homosexuality, a response of silence is almost incomprehensible.

Meeting in Guelph in June of 1985, the General Assembly of the Presbyterian Church in Canada adopted a statement entitled, "The Church and Homosexuality." The document was relatively brief (2,000 words) but represented the first detailed, official comment by the denomination on that subject. (See summation below.)

The subject, as everyone realizes, has a high profile in this decade. Christian bodies dealing with it have discovered its contentious dimensions. As but one example, the discussion of homosexuality in the United Church of Canada has not only unsettled the ranks of the church community but splashed over into the focus of the public media as well.

Whatever else, the subject, when seriously addressed, is seldom engulfed in silence.

The statement presented to the Presbyterian General Assembly last June was prepared by the church's Committee on Church Doctrine. It was accompanied by the simple recommendation that it be accepted as the response of the church to an overture from the Presbytery of Cape Breton received the previous year.

As a Commissioner to the Assembly I watched with anticipation as the recommendation came on the floor of the Assembly for debate. Surprise number one — there was no debate! There were only a few brief comments offered and then the matter was voted on. The whole issue was dealt with in about five minutes.

Now the Presbyterian General Assembly is admittedly not the media's most likely source of news in the first week of a typical Canadian June. However,

press services do sniff out the potentially controversial, even in the church, and I watched to see what the next day's newspapers would bring. There wasn't total silence, but it was no thunderous roar either. In general it appears that the media considered the whole thing a bit of a yawn.

Surely, however, the church membership would have some comments to offer. The usually lively letters to the editor of the monthly *Presbyterian Record* would surely disclose what was troubling the minds of the Presbyterian constituency on the subject. Alas, better than six months later and, unless I've missed something, only one letter has been published and it merely murmured about the report's understanding of the word "homophobia." Beyond that, virtual silence!

The silence is eerie in that no one seems to be either commending the report or condemning it. How can this be?

a) Has the report so obviously

represented the mind of the Presbyterian constituency that comment is unnecessary?

b) On the other hand, could it be that no one has heard about the report? Reading the Acts and Proceedings of the General Assembly is not Canada's most popular indoor sport, even amongst Presbyterians. But then the July-August issue of the *Presbyterian Record* did devote a few paragraphs to the subject in its report on the Assembly and one would think that at least some people would have noticed it.

c) Are we all so fearful of the potential controversy that the subject can generate that we want to keep all our ponderings and responses out of print and off the record?

d) Is it a combination of all of the above?

Or e) Have the framers of the report dealt with this topic in such a balanced way that critics to left and to right find little with which to quibble? I believe that this just may be a substantial part of the explanation.

And, if it is, then perhaps the statement "The Church and Homosexuality" deserves attention and reflection both inside and outside the Presbyterian Church in Canada. After all, in an age of excess and overstatement, calm, balanced responses deserve not to be ignored.

["The Church and Homosexuality" does not try to explain the causes of homosexuality. It briefly examines the Scripture passages that mention the subject and concludes that we must resist society's inclination to "either condemn entirely or to condone" It "proclaims a middle way" which is "to point sinners, both homosexual and heterosexual, to the grace and mercy of Jesus Christ." The report makes a distinction between homosexual inclination and homosexual practice but warns that rejection of the practice on the basis of Scripture must not be cause to reject homosexuals, per se. Ed.]

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Herbert W. Armstrong, head of Worldwide Church of God, dies

PASADENA, Calif. (EP) — Herbert W. Armstrong, pioneer radio preacher and head of the controversial Worldwide Church of God, died January 16 in his Pasadena home. He was 93.

Armstrong's death was attributed to "just old age," by church spokesman David Hulme. His successor is Joseph K. Tkach, head of church administration.

Armstrong's church is known for its television broadcasts, Ambassador College in Pasadena, and its magazine, *Plain Truth*, a free magazine with a circulation of 8 million. The church was founded in 1934 as the Radio Church of God in Eugene, Oregon. Armstrong moved his organization to Pasadena in 1946, renamed it the Worldwide Church of God in 1968, and built a lavish church headquarters and college campus, including the opulent Ambassador Auditorium, built for \$11 million in 1974. The church claims 80,000 members and an annual income of \$150 million.

The Worldwide Church teaches a blend of Christian fundamentalist, non-Trinitarian, and Seventh-Day Adventist doctrine. Teachings of the church include Anglo-Israelism, the belief that England and the U.S. are results of Israel's "lost tribes," and therefore play an important role in biblical prophecy. The church's theology described Armstrong as the appointed apostle of Jesus Christ.

During its growth the church was plagued with lawsuits and scandals, including a \$1.26-million libel and slander suit lost in 1984 (later appealed), and Armstrong's second divorce, which reportedly cost more than \$5 million in legal fees. Throughout the 1970s and '80s the church was swept with personal shake-ups, defections and allegations that Armstrong was siphoning church funds for personal use.

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Education

Henry de Jong, page editor



Board, staff, parents and students gather together with invited dignitaries to officially initiate the construction of the new Richmond Christian School building. From left to right: holding camera, John VanderHoek — Chairman of the Re-location Committee; Ian Codling — Principal; Aldermen Kumagai and Loenen and John Ravensbergen — Chairman of the School Board.

Fall babies: to school or not to school

The law in Ontario states that a child who turns six years of age before September 1 of a certain year, must go to grade one that year. Any child who turns six after September 1 but before January 1 of the following year, may go to school, but does not have to. He has a choice — either go to school or stay home another year.

This is true for kindergarten as well. If a child turns five between September 1 and December 31 parents have the option of sending their child to kindergarten, or to keep him home for another year. Much depends upon the maturity of the child.

Is the child looking forward to going to school?

— is eager to explore new things?

— likes listening to stories?

— is interested in books?

— has good hand/muscle control?

— is able to follow simple instructions?

— is developing an "I want to do this myself" independent attitude?

— getting into lots of mischief for lack of stimulating things to do?

— wants to be with friends all the time?

OR

Would the child rather stay at home?

— is happy to play all day?

— is not interested in

colouring, stories, books, etc.

— has poor hand-muscle co-ordination?

— finds it difficult to follow simple instructions?

— is perfectly happy as yet to let others do everything for them?

If your child is a fall baby and is not all that mature or ready to go to school, you may consider keeping him/her home for another year, or perhaps send him/her to nursery school for a year. The developmental stages in a child can never be hurried by us adults, no matter how hard we try. A child who is ready for school has a *much happier school life* than a child who is not ready but is pushed ahead anyway.

As registration day for new kindergarten students is drawing near again, perhaps this is a good time for parents to consider the options they have for their children in this regard.

from Brantford Christian School Newsletter

Building for the future

Henry de Jong

There wasn't any sod to speak of on this muddy piece of land in Richmond, B.C., but Christian school supporters there don't believe in waiting for the grass to grow under their feet. On January 7, 1986, two local alderman from Richmond, B.C., joined hands with the chairman and principal of Richmond Christian School to turn over

some "sod" for a new school.

The new building has been designed by the architectural firm of Siegfried W. Toews & Associates and will include 11 classrooms, library, gymnasium as well as a kitchen, staff and board facilities.

The school offers kindergarten through grade eight and its membership encompasses a total of 33 different churches from 17

denominations.

Alderman Kumagai voiced his admiration for the perseverance and tremendous amount of work done by so many volunteers. The other alderman, Nick Loenen, a past student and ex-board chairman of the Richmond Christian School, spoke of his strong ties with the school and its remarkable growth during its 27 years of existence.

Redeemer College to provide "Visual Art Experience"

Marian Van Til

HAMILTON, Ont. — "There's an air of excitement among members of the Arts Division at Redeemer [College]," says Hugh Cook, Associate Professor of English. Preparing for the college's *Visual Art Experience '86* is generating all that enthusiasm.

The goal of the arts festival is simple, says art instructor Mary Leigh Morbey: "To increase the students' and the community's awareness of God's good gift of art." She and Cook urge the community — including high school students — to participate in the two unusual exhibitions to be featured in the *Visual Art Experience*.

The first, called "Fantasy — Imagination in Flight," will run from March 6 to April 9. The second, "Community in Visual Expression," will be held from March 20 to April 9.

Contrasting style, medium

The first exhibition will feature the illustrations of Nancy-Lou Patterson and assemblages by Susan D. Schantz.

Patterson has an exceptionally varied career as an artist, poet, scholar (Professor of Art at the University of Waterloo and instrumental in setting up the art program there), wife, mother of nine children, and author of *Apple Staff and Silver Crown*. That book is full of whimsical, fantasy-filled drawings guaranteed to stimulate the reader's imagination. (See illustration



Illustration by Nancy-Lou Patterson to accompany chapter 19 (p. 109) of her book *Apple Staff and Silver Crown*, Erin, Ont.: Porcupine's Quill, Inc., 1985.

accompanying this story.)

Those attending the exhibition of Patterson's work will undoubtedly feel a delight similar to that felt by those who have experienced her book.

Susan Schantz's assemblages should also intrigue viewers. Schantz, lecturer in the Department of Religion and Culture at Wilfrid Laurier University (Waterloo, Ontario) and visual art instructor at Rockway Mennonite Collegiate in Kitchener, Ontario, explains her medium saying, "My artworks are mixed media assemblages that draw on a wide variety of art and craft traditions, and incorporate elements of popular culture. I use the craft techniques of painting and sculpture in an attempt to redefine these categories and give voice to the 'silent art' of generations of craftspeople. ... By using everyday objects but setting them into a context which evokes the sacred, I seek to convey the elements of wonder and magic that surround us but which we often fail to see."

A forum for your art

During the second featured exhibition at Redeemer, the Christian community is being invited to display original visual art works at the college.

Three categories of artists — trained artists, occasional artists, and children — will be judged. Exhibitors have until February 21 to deliver their art works to the Student Life Office at Redeemer College

(467 Beach Boulevard, Hamilton; 416-549-8024).

Works must be accompanied by the artist's name, address, the work's title, medium, date, value (for insurance purposes), size (maximum 5' x 5') and category.

Redeemer will host a day-long extravaganza on Friday, April 4. Those attending will be able to view the artists' displays, see Susan Glaspell's one-act play, *Trifles*, directed by drama instructor Ray Louter, and hear a poetry reading by Governor General's Award winner Margaret Avison.

Leading poet to read her works

Avison experienced a conversion to the Christian faith in 1963, an experience which has deeply affected her subsequent writing. Hugh Cook, who has himself published a collection of poems and one of short stories, considers the college fortunate in being able to attract a leading poet like Avison. "Avison does not give many readings, and for her to consent to read at Redeemer is a happy occasion for us," he asserts.

After supper, the Redeemer College Choir conducted by Marian Van Til will present a short, light concert and attendees will be able to meet artists Patterson and Schantz.

Those interested are invited to call the college for details regarding the times of the April 4 events.

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Reflections on rock

Very few topics today are as controversial for Christians as rock music and its descendant, rock videos. The range of response includes everything from passive acceptance of rock as a passing phase for young people, to ardent promotion of Christian rock, to absolute avoidance of this devil-inspired medium. Let me enter the discussion with some observations on the subject, many of them stimulated by a recent conference on the topic at my local high school.

First of all, rock music is not just a passing phase for teenagers. Many young people who grew up with rock music in the '50s and '60s still enjoy it today. Although rock and roll was initially seen as rebel music — and it did go through various stages of rebellion, from Elvis Presley, to the anti-war and drug-oriented "acid rock" of the '60s, to the punk rock of the '70s — most of the rock music today has shed its rebel image. Indeed the mainline rock heard on both AM and FM radio, and television channels such as MuchMusic, has become the popular music for our society.

Here to stay

You cannot escape it. Muzak-type, watered-down versions of rock songs are piped into shopping malls, doctor's offices, and MOR (Middle-of-the-road) radio stations. Rock music has infiltrated television commercials and programming (*Miami Vice* and its imitators) to the extent that one TV station in my area delivers a portion of its nightly newscast to rock music. Rock music is being used for movie soundtracks, in some live theatre, and in some church liturgies. Rock music is not going to go away.

Secondly, I wonder if people who complain about rock music aren't guilty of generalizing. There are different varieties of rock, ranging from soft (folk) rock to rock and roll, bubblegummer, and on to hard rock, heavy metal and punk music. To lump them all together puts Anne Murray and Amy Grant in the same camp as Rod Stewart and Mick Jagger of The Rolling Stones. Objections to rock usually centre on the volume of the music, the dress and lifestyle of the performers, and the content of the lyrics. While it cannot be denied that most rock music is loud, that in itself is not unique. Many symphonies and some organ music is best listened to with the volume turned up. Likewise, while objections to dress, lifestyle, and lyrical content are often valid, to generalize and claim that all rock musicians dress and act indecently would be as distorted as claiming that all classical composers were as sincere and devoted as Johann Sebastian Bach or George Frederic Handel, which they weren't.

Needs careful thought

There is nothing inherently wrong with the

use of drums, electric guitars and keyboards. Recent technological developments in electronic keyboards, synthesizers, drum machines and what have you, are exciting developments in the music field — the unfolding of God's gift of music, if you will. What is done with this technology, this music, these "tools," is, of course, what is in need of careful evaluation and discernment. As with other art forms (and indeed with all areas of life) we have to carefully consider artistic integrity and quality, worshipful direction and harmony with scriptural directives for living a life for the Lord.

For many rock advocates, Christian rock is a healthy alternative to the misdirected secular rock music scene. Indeed there are a lot of exciting happenings in this field and many good performers emerging who are worthy of our support. Bruce Cockburn and the Irish rock group U2 are but two good examples. But to limit musical selection to only Christian rock is, I think, to do yourself a disservice. As with literature we can learn a lot from secular artists who have been blessed with a talent in their field and an insight into human nature from which we can all benefit.

Visually loaded

Much of what I've written about rock music in general can also be applied to rock videos. Rock videos, however, are still in an infant stage of development and most are little more than commercials for individual performers or groups, garnering support for record sales and concerts. Three general categories of rock videos have emerged: the first features the performers on stage, usually in a concert setting; the second involves the performers in a narrative interpretation of the song in much the same way a movie might illustrate a novel; the third is a non-narrative, visually loaded, image-filled, juxtaposition of words and pictures to evoke certain moods, emotions or insights. Creativity abounds in all three categories, but the last kind has demonstrated the most exciting advancement in video culture spawning numerous video shows and festivals. All of them have greatly affected television, especially the style of television commercials.

In saying all this I am not glossing over all the faults of rock music or rock videos. What I am saying comes down to this: rock music and rock videos are here to stay; in themselves they are not inherently wrong, but we need to approach them with careful discernment. Teenagers and parents of teenagers have the responsibility to become knowledgeable in this area, to listen and watch (preferably together), and work out a response in harmony with their beliefs.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

Actor Paul Newman donates \$25,000 to missionary group

WASHINGTON, D.C. (EP) — Actor Paul Newman has donated \$25,000 in profits from his popcorn, spaghetti and salad dressing ventures to Missionary Vehicle Association, a charity that provides rugged vehicles for U.S. missionaries overseas.

The charity, which has been in operation for 15 years, sends vehicles or funds for purchasing vehicles to U.S. missionaries. Although the organization is officially non-denominational, a charity

spokesman admitted that most aid comes from Roman Catholic donors and is directed to Roman Catholic missionaries.

The director of Missionary Vehicle Association, Father Philip De Rea was born in Italy, moved to Pennsylvania when he was young, and grew up with racing great, Mario Andretti. Andretti serves on the charity's board. Newman sponsors Andretti's racing, and became acquainted with the charity through Andretti.

Cinema Summaries

Marian Van Til

Murphy's Romance

Rated Adult Accompaniment

*Stars Sally Field, James Garner, Brian Kerwin, Corey Haim
Directed by Martin Ritt*



Murphy's Romance is a rare specimen in the current movie world. It's a love story with no sex scenes, it contains no violence, and its two principle characters are types that could live next door to you. Field plays Emma Moriarty, a divorced woman who, with her young son, is making it on her own running a ranch which boards and grooms horses. Murphy Jones, the older man she reluctantly falls in love with (Garner) is the slightly eccentric small-town pharmacist in nearby Eunice, Arizona.

There are no great truths examined here, the characters aren't terribly complicated, and the only real conflict is introduced when Emma's irresponsible ex-husband shows up on her doorstep. In fact, one wonders why it takes Emma so long to figure out that Murphy's the man for her when the audience knows it from the beginning. Those flaws are rather easily overlooked because the movie seems to acknowledge its own modesty: it doesn't try to be something beyond what it is — a slow-moving but charming and genuine *romance* between two likeable, ordinary people.

Director Ritt has informed his sympathetic characters with qualities some would recognize as the fruits of "good humanism" (honesty, tolerance, and "decency" enough to help neighbours in need), but qualities which in their truest form are fruits of the Spirit and *should* thus permeate the lives of Christians. Perhaps that's why this is an easy film to relate to. (However, it should surprise no one that the film affirms the common assumption that committed friends need not wait until marriage to become lovers.) Despite that, this is an old-fashioned, clear-headed film which many will enjoy and which may elicit some good discussion.

Recommended

Next week: look for a review of *F/X*, an unusual thriller in "the fast and furious mode." (Globe and Mail)

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Feature

Everything is political, but politics isn't everything

*A review of the Dutch book **Alles is politiek maar politiek is niet alles***

I'd Vanderkloet

Professor Harry Kuitert of the Free University does not enjoy universal admiration among North American Calvinists. A disciple of Professor G.C. Berkouwer, Kuitert became known during the '60s and '70s as an iconoclast in Reformed church life, one who openly and sometimes brazenly challenged ideas that since Kuyper's days had become veritable truths.

Kuitert was especially instrumental in breaking down the barriers between the Reformed community and the rest of Dutch society. It is probably an understatement to say that he contributed significantly to the polarization within the *Gereformeerde Kerken*, and that his often strident manner of attacking traditional concepts — though much admired by the student community — alienated many faithful church members. At the same time, it must be acknowledged that his efforts to demolish the ghetto walls were important in so far that they helped to dispel the xenophobia so frequently found in Reformed circles.

Whatever one may think of Harry Kuitert, no one has to my knowledge ever accused him of cowardice and conformism. When Kuitert detects wrongs in church and society, he bluntly speaks his mind. That's what he is doing in *Alles Is Politiek Maar Politiek Is Niet Alles* (Everything is political but politics is not everything).

Christians ought to know better

Kuitert fulminates against the strong trend to identify the salvation (*heil*) we have in Christ with social and economic well-being, against equating Christian repentance with supporting anti-poverty leagues and anti-nuclear movements, and against the idea that the Kingdom of God can be realized in this world. Says Kuitert, "Christians ought to know better than that the meaning of their faith depends on its social and political relevance."

The author believes that much of the confusion in the church about the church's involvement in politics originates in Karl Barth's conviction that knowledge about God and God's will for

society comes exclusively from knowledge of Jesus Christ as revealed in the One Word of God (*Das Eine Wort Gottes*). Barth rejected the classical theology which recognized God's general revelation and allowed for interaction, dialogue, arguments, testing of ideas and even cooperation between believers and non-believers simply because they both experience the impact of God's law as revealed in creation. Precisely because Barth and his followers so strongly stressed Jesus Christ as the one and only Word of God (proclaimed exclusively in the church) who contains everything we have to know, it follows that in the Barthian line of thought "theology is [in principle] saddled with the task of speaking with final authority on all human issues, including questions pertaining to social and political action. In this way, however, the church is forced into a role it can never play. Theology cannot possibly give answers to questions that confront both Christians and non-Christians."

Kuitert defends the classical doctrine of the two Kingdoms, taught by the church fathers from Augustine to Luther, as well as the distinction between general and special revelation (Calvin, Kuyper). We cannot identify an earthly society, not even our blueprints for such society, with the Kingdom of God. "If we identify earthly well-being (*welzijn*) with eternal salvation (*eeuwig heil*), we make social, economic or political well-being the contents of Word proclamation. But that is, Christianly speaking, impossible. He who is in Christ is a new creation, not he who lives in a democratic, or revolutionary or any other political order...."

Children's crusades

Kuitert does not detract from the mandate for Christians to be busy in the affairs of this world. "Christendom throughout the ages has understood its calling. But it

also knows about the chink in the armour, the deficit of history, the failure of human development. To reach the Kingdom of God requires more than our travelling towards it.

At this point we are confronted with the naïveté of so many messianic movements, secular as well as religious ones; they are children's crusades to the Promised Land... The realization of the Kingdom of God occurs, according to the Christian faith, quite differently. That realization is irrevocably tied to reconciliation, peace with God, and the victory over death and

bring about real changes, but because the notion of ideal worlds with ideal people and ideal norms rests on a *principal* misunderstanding about real man and the real world, as well as on a *principal* error in strategy in the fight against evil."

Churches don't know

Kuitert makes an urgent appeal to the churches to abandon their feverish attempts to be politically and socially relevant. He bluntly asserts that the church doesn't know what it is talking about when it tells the government to

Barthian fashion, consider themselves to be the voice of God in all political and social matters, this leads to the demise of both the church and the state. The church becomes politicized whereas the state becomes ecclesiasticized. In this connection Kuitert castigates the World Council of Churches for its frequent pontifications on political, social and economic issues.

In spite of weaknesses...

Kuitert's latest book ought to be studied by all who wrestle with the problem of being in the world, yet not of it; of the Kingdom that is already here and that is still to come.

In several places his writings are disappointing. He approvingly cites the classical doctrine of the two Kingdoms but he never mentions the dichotomies (soul-body, nature-grace, sacred-secular, etc.) that have always accompanied this doctrine to the detriment of the Church. In fact, Kuitert appears to be quite dualistic when he denigrates the idea of being Christianly involved in the affairs of this world. Also, he greatly overrates man's ability to discern between good and evil by the light of general revelation. Judging by the records of Hitler, Stalin, Pol Pot and Idi Amin one could legitimately question that ability. Judging by our own records (if we are brutally honest, at least), there is further ground for some serious doubts on this point.

Despite these weaknesses, I would strongly recommend this book to all who can read Dutch. As for those who cannot, *Elsevier's Magazine* recently announced that an English translation is now being prepared. Once it is available I hope it will be widely read.

Alles is Politiek Maar Politiek is Niet Alles, by H.M. Kuitert, 1985 Ten Have b.v., Baarn, The Netherlands; 219 pp. (soft cover), fl. 25.



Dutch magazine Elseviers featured a debate between professors W.F. de Gaay Fortman and H.M. Kuitert. The question they debated was "Is politics the downfall of the church?"

the 'angst' of death through Jesus Christ."

The author radically rejects the Christian idealism so popular among Christians who believe that society can become wholesome if only they (these Christians) could design and determine the structures of society. Says Kuitert, "especially Christians, of all people, ought to be suspicious about blueprints for the ideal society. Not only because paper is cheap and abundant, or because paper worlds never

do this, that and the next thing. He mentions in this connection the advice to the Dutch government by the Synod of the *Gereformeerde Kerken* not to deploy cruise missiles, and the demand of the (Dutch) National Council of Churches that the government raise the minimum wage level. The churches, says Kuitert, are neither competent nor authorized by their own members to speak on these matters.

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Bicycle journey of heart and mind

Darlene Zwart

Darlene Zwart, a student at Calvin College, Grand Rapids, Michigan, last year, decided to join a Christian adventure program ministry called Wandering Wheels as part of a recreation internship. She accompanied 60 other riders for a 10-week segment of their 10-month bicycle ride around the perimeter of America. In this article she describes her experiences and impressions.

I love to dream. Sometimes I dream thoughts that I know will never come to being. I can only live the reality of these in my dreams. But other times I dream dreams which become real. I call these dreams "adventures" because they take me off the beaten path into the unknown.

I lived one of these big adventures last summer while I bicycled 3,000 miles across the face of America. America has many faces, actually. I learned and experienced many lessons of life, lessons which took me through good times and tough times. Yet this is the core of any adventure — learning to live while living to learn.

Acceptance comes from others

I recall the first two weeks as being extremely challenging. The opening pages of my journal read,

impact on this group of 60. They had come to accept this as a lifestyle and those around them as family. I did not endeavour, therefore, to break down anyone's need for this security. Instead, I let myself drift among these homosapiens in wait of eventual recognition. Time is an essential element in this process. A week later my July 2nd journal entry reads, *People are beginning to accept me and see who I am. It's fun to let them discover me and my personality.*

It is a good thing to become a part of a whole. Yet this trial of initiation has taught me about the careless habits we have towards the needs of others. I might be the finest of friends to my own, but if I am not sensitive enough to notice and assist an outsider or a lonely person's needs, then what kind of a friend am I?

People are just so complex,

tripping makes the evaluation of one's self-esteem source necessary. Maslow's Hierarchy of Needs attests that man cannot capably execute social graces until his physical needs are satisfied. Bicycling through such extremes as from dire cold to smothering heat, without a doubt, affects the physical dimension of a person. I judge that to rest my source of self-esteem in physically distraught persons is not advisable. Although we are social beings, (as I mentioned earlier) and thus need to interact among one another, my self-esteem ought to be derived from another source, preferably of greater reliability.

I have personally found this source in an ultimate being, commonly referred to as God. Looking like a part of the group, yet standing as an individual alone among the 60 bicyclers, I needed a God strong enough to pull me through all the assertive, polite and enduring human interaction tests I faced. My friends and enemies may come and go, but my God, my Creator, promises to never leave me.



presence, as much as my life was affected by their presence. There are many stories worth relaying but three particular situations stand out most vividly in my mind.

Commitment and fidelity

The Ellenwoods are one of these memories — a Christian couple and their two teenage daughters living in the state of Wyoming. I had never heard much about Wyoming. I was quick to conclude that it was deserted and no one lived there. Spending a weekend work project in one of the towns quickly changed my mind on the matter. Not only did people live there, but there were even Christian folks who had needs just like others.

A few years earlier the Ellenwoods had lived on a farm in the country. Today they reside in town because Mr. Ellenwood is stricken with the crippling disease, muscular dystrophy. He is still very capable mentally and socially but physically he is degenerating. Even simple outdoor household chores he is not able to do. With open hearts and willing hands a group of us set ourselves into motion. By noon we had cemented cracked sidewalks, oil-changed a truck, pitched eavestroughs and rewebbed a set of chairs. The result of that morning led to a weekend of fun and fellowship with these people.

I know that I gained as much from this experience as they did. Seeing how the lives of this family were being affected by this disease made me realize and appreciate the beauty of remaining committed to the vows, "I shall love thee for better or for worse." They have certainly been through better times, but were also learning to handle the tougher moments. I had witnessed true Christian marital love in action.

Getting her act together

Opal, on the other hand, is a loner. She is a grandmother devastated by the fact that she is living in a neighbourhood of "open sin." The intense pain

of this was written all over her face. But so were the years of nervous anxiety. She had fought off the impending nerves for most of her life. Her old age is no longer able to keep up the fight.

It came as no surprise then that her first request to me, even before I had a chance to say my first hello to her, was, "May I have a hug." The painting and scraping of her house could wait, for this woman needed to be loved. By the end of the day, however, we had managed to repaint the entire exterior of the house and fill the interior of Opal's heart with some sunshine.

I learned a very valuable lesson from Opal besides simply having to give her some hugs of reassurance. It set me back to see a woman of 73 still struggling to know the will of God and still searching for the peace to speak the love of God to her neighbours. I suppose that I know better, but the thought that this 73-year-old lady was still trying to get her act together with God, perplexed me. At 23, I figured, I was justified in struggling with these godly matters. I am young. But surely by age 73 I will have my Christian act together? Perhaps, but I realized quickly enough that we will never be perfect until His kingdom returns. I suppose that means I'll still be dealing with my imperfections even at 73.

Finally there was Nels, an example of how easily one can fall prey to stereotypes. I assumed that he was a mean orgre, suspiciously guarding the gym doors, while we, the alien bicyclers, entered and exited the facilities. My journal entry reads,

You know, stereotypes are rough. First, we intuitively build them to only in turn, have to spend ages trying to break them down.

Nels turned out to be a smiling roly-poly janitor who was as curious about us as we were cautious about him. The contents of his book surely read differently than his cover.

With time to spare I decided to chat awhile with him. He

Continued on page 12 ...



You know, it is funny, but when a person goes on these "adventure trips" sometimes one can't help but say, "Has it started yet?" This biking and meeting people isn't all fun and games. It's tough stuff.

Since the first two weeks were the driest in the areas of socialization and indepth conversation, I decided to utilize this time by compiling data on group interactions and dynamics. The fact was, the group was very slow in responding to my presence as the new bicyclist.

It's interesting to see how open some people are and how closed others are. It's almost as if the niches and cliques are set — and to let anyone else in would be fatal and detrimental to their relationships. I almost hate to tread where relationships have solidified. But my goal is to get to know this group of 60, in 10 weeks.

The truth that man was created as a social creature is indicated by his need to interact. Man seeks security and receives it from his circle of friends. Five months of intensive cycle riding had an

and this is good, but it gets confusing too. I watch some of the groups interact, and they are so good to each other. Yet to others and myself, I just don't feel or see a spark of love. I'm beginning to dislike these persons and feel myself building walls against them. I'm being put face to face with my own belief in "love one another." I guess love means to love even when they don't love back.

Self-esteem comes from God

Self-esteem was another important theme which ran through my summer's adventure. The fact that the group was slow in accepting my presence warranted the need to evaluate the concept of self-esteem.

I'm discovering that who I am is not dependent on those around me. If I kept leaning on all their moods, and their ups and downs, gosh, I'd be a basket-case. Instead, I've got to learn to be more sensitive to where they're at, and yet not let that demean my character.

The very nature of adventure

Ministry is give and take

There was rarely a town we entered which didn't take notice of us. The remarks from people were as varied as their shapes and sizes. Some regarded us as fool-hardy creatures, unaware of what life is really about. Little did they realize the impact this trip was having on our personal definitions and philosophies to life.

There were also those on whom we couldn't have left a greater impact. Yet sometimes I wondered who had the greatest effect on whom — they on me or I on them. That's the lesson I learned about ministry, that it is not just a giving process. It is made out to be that, but I learned that, once a person gets moving and involved in giving and reaching out, somehow it manages to ... *come back home on every wave — good measure, pressed down, shaken together and flowing over, it's going to come home on every wave. (Luke 6:38)*

Call it a by-product if need be. The fact was that peoples' lives were touched by our

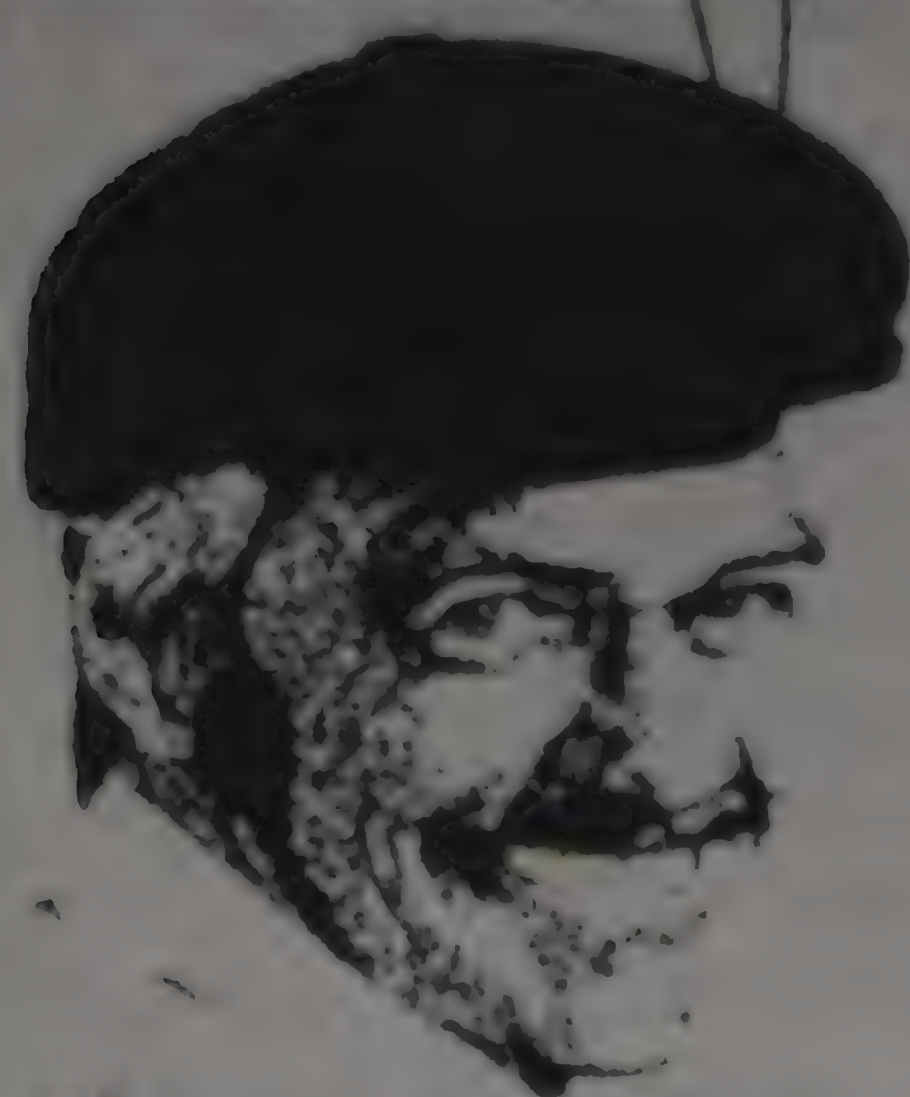
Family

Bicycle journey of heart and mind

... continued from page 11. ended up having dinner with our group, after which we shared some fun together while looking at his salt and pepper shaker collection, eating an ice-cream cone and seeing the sights of his town. Perhaps I'm being indiscreet by making such a grandiose statement, but his smile said it all, "Thank-you." We were the highlight of his summer. We're pen-pals

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now and that's okay because there's a ministry in this too.

Memories and Insights

There were more people, more occasions and more memories. I recall the Southern Baptist folks in Butte Montana who opened their home to this spiritually distraught cyclist. It was an evening of praise, singing and laughter that shall be remembered. Or Sonya the minister's young daughter in Watertown who put a ticket on my bicycle for parking it longer than the 30 minute limit (the bike was locked to the sign which had the 30-minute limit inscribed on it, no less) and dared to sign it "the police." Or Carol Larson, who, at the time when some of us were getting disheartened with the trip, showed such overwhelming excitement about the program, that we couldn't help but get excited all over again.

The stories are many, but the best and simplest came while we were having a group

devotion in a big beautiful Roman Catholic church. It didn't have the gothic style of a typical Roman Catholic church, yet was laden with symbolic treasures. I looked around and realized that not everyone in the group was here to see the beauty. Sure enough a couple of the spirited young fellows were absent. They had a knack for disappearing at these moments.

While we continued to gaze at the marvels, the question was posed, "What is the holiest thing in this room?" Could it be the scepter, the wooden cross, or perhaps the wafers? The answer came out, "Even if our wild Bill [one of the missing fellows] were in the room at this moment, he would be the holiest."

Whether I am studying at school, playing with my family, talking with my friends, or bicycling across the face of America, I am the holiest thing on earth, because God lives in ME!

Kuyper's Kapers



Redeemer College hires recruiter for evangelicals

Marian Van Til

HAMILTON, Ont. — Jeff Wells, a "Reformed evangelical" with degrees from Prairie Bible Institute (PBI) in Three Hills, Alberta, and Toronto's Institute for Christian Studies (ICS) has been hired by Redeemer College to recruit students from "other than a Reformed background," says the college's community relations man, Jake Ellens.

Wells' job as a Redeemer Admissions Counsellor makes him what he calls "a liaison between the college and the evangelical community. I'm to raise the level of consciousness [of Redeemer College] in the evangelical community to see if by doing that I can attract more students...."

Who are "evangelicals?"

The college has allowed Wells to define just what the "evangelical community is, but he admits "it's hard to define. I'm contacting some 'mainline' churches too — any Christian that might have an interest to share the vision of Christian education."

From his own experience, Wells knows that, apart from a few Christian liberal arts institutions like Redeemer College, Canadian evangelicals' only choice in post-secondary education is

"between Bible schools and secular universities." Thus Wells thinks Redeemer is "a good place for a Christian student to get a foundation in academics with a Christian perspective, and [to get that] at a place that is highly regarded academically."

Wells describes his own church background as "kind of checkered." He went to an Associated Gospel Church for quite a while, then "meandered [his] way through Anglican and Presbyterian Churches" and now he and his wife attend a United Church in Toronto. Wells' appreciation for the Reformed approach to Christianity came while pursuing graduate courses in the philosophy of religion at the ICS.

Redeemer College appeals to Wells and should appeal to evangelicals in general, he thinks, because it (and institutions like the ICS) provides "the opportunity to do strong academic work without sacrificing one's faith." Wells summed up his attraction to the Reformed faith saying, "It provides a way to be both wholly Christian and wholly human."

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Keeping the drive alive

"God uses the weak ones even when they don't know they're weak," said 20-year-old Walter Doerksen of Vancouver, (not his real name or residence), speaking of his recent missions experience in Asia. Working with Muslims during the summer holidays, he learned many valuable lessons.

What prompted Doerksen to spend his summer in mission work? The idea blossomed with a growing concern for Muslim people; there are few Christians among them. He had seen the need.

However, getting overseas and into the field required persistence in facing technical obstacles that were preventing his entrance into the Muslim country. There was also the small matter of finances. True to His promises, God provided \$14 over the minimum sum required.

Time after time, Doerksen saw God intervene to provide solutions to fit each circumstance. One morning the team prayed that their literature would not be discovered at a border crossing. The car in front of them was thoroughly searched. As they drove their van up for inspection, the border guard, for some reason, first wanted to check under the hood. That

He used every tactic he had ever seen in the movies to lose them. He paused to look in shop windows and varied his walking speed; he stopped to tie his shoes, darted around corners, and hopped buses This cat-and-mouse game continued for seven hours. All the time he prayed, "Am I

There was also the cost of health. He lost over 40 pounds

Although he shudders at the thought, Doerksen plans to go back to work among the Muslims in full-time service. Why? Because there are people out there who need Christ. But more important, he is going back because he testifies that "my God is God, and He must be glorified."

Donovan Epp is a 23-year-old graduate of Caronport Bible College, Caronport, Saskatchewan, an active member of a (General Conference) Mennonite Church, and an aspiring journalist.

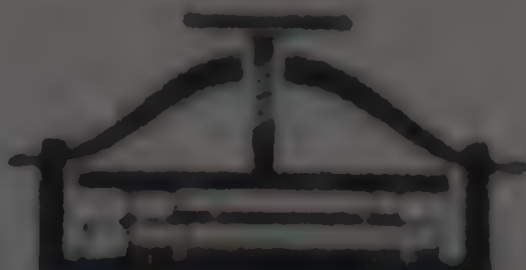
Doerksen trained in Europe for five weeks before stepping boldly into his work with the Muslims. While in Europe, he was placed on an evangelism team.

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<div><div>Classified Rates</div><div>Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to handwritten or phoned in advertisements. Tear sheets will be mailed only upon request. Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-6311</div></div>	<div><div>Anniversaries</div><div>1956 February 3 1986 With praise and thanksgiving to God we are privileged to announce the 30th wedding anniversary of our parents and grandparents, JOHN and MARIE FABER We pray that the Lord may continue to be near you and to bless you in the years to come. With love from the children and grandchildren: Anita & Glenn Versteeg; Justin, Nicole — St. Thomas, Ont. Judy Faber — Strathroy, Ont. Joanne & Paul Millson; Laura — Strathroy, Ont. Ken Faber — Strathroy, Ont. John Faber — Strathroy, Ont. Home address: 444 Metcalfe St., Strathroy, ON N7G 1R4</div></div>	<div><div>Obituaries</div><div>On Monday, January 20, 1986, God in His infinite wisdom took unto Himself, His child, our daughter, sister and aunt, SADIE DYKXHOORN in her 49th year. Psalm 23. Beloved daughter of: Ray & Susan Wymenga, 154 First Ave., St. Thomas, ON N5R 4P3 Dear sister of: Margaret & Harry VanderKloet Dear aunt of: Patricia, Geoff, Sonja, Heather, Melanie, Jessica VanderKloet R.R.#1, Kentville, N.S. B4N 3V7 "I am the resurrection and the life; who who believes in me, though he die, yet shall he live; and whoever lives and believes in me shall never die." (John 11:25,26) On Monday, January 20, 1986, our heavenly Father suddenly took unto Himself our dearly loved wife, mother and grandmother, SADIE DYKXHOORN at the age of 48. Beloved wife of Lou Dykxhoorn. Beloved mother and grandmother of: Charles & Irene Dykxhoorn; Daniel — Springfield, Ont. Marjorie & George Steenberg; Crystal, Calvin, Jamie — Springfield, Ont. Roy Dykxhoorn — Aylmer, Ont. Lawrence Dykxhoorn — St. Thomas, Ont. Predeceased by grandson Jason Steenberg. Services were held at the Aylmer Chr. Ref. Church on January 24, 1986. Dr. H. Boekhoeven officiated. Home address: R.R.#1, Springfield, ON N0L 2J0 On December 10, 1985, the Lord suddenly took home, Mr. H.B. VAN STRATEN at the age of 76 at Richmond, B.C. Dear husband of Grace Van Straten (nee Kalsbeek). Father of: Dick & Nellie Dykxhoorn — Tillsonburg, Ont. Gus & Fennie Van Straten — Chatham, Ont. Henk & Alie Van Straten — Belleville, Ont. John & Jenny de Vries — London, Ont. Herman & Ena Van Straten — Mount Brydges, Ont. Bart & Jean de Vries — Dorchester, Ont. Bill & Helen Van Straten — Ingersoll, Ont. Loved by 26 grandchildren and six great-grandchildren. Funeral was held Monday, December 16, 1985, in London, by Rev. Phil Stel. Ps. 27:1: "The Lord is my light and my salvation." On Saturday, January 25, the Lord took at His appointed time our dear friend, ALBERTUS ZWIERS We pray that the Lord will give comfort and strength to his wife Mien and children and grandchildren in the days ahead. Co & Jan Veenendaal Metje & Jan Van Barneveld — Sarnia, Ont.</div></div>	<div><div>Help Wanted</div><div>Opening (preferably a girl) for approximately 3½ months in general greenhouse work. Starting time before March 1 (negotiable). Van Eck Greenhouses, 631 Robson Dr., Waterdown, Ont. L0R 2H0; (416) 689-5100.</div></div>	<div><div>Help Wanted</div><div>Required: married man, experienced and responsible, for dairy and general farm work. Close to Chr. Ref. Church and Chr. School. Contact George Janssen, R.R.#1, Brownsville, ON N0L 1C0; 519-877-2962.</div></div>
			<div><div>Class A mechanic wanted or fourth or fifth year apprentice.</div><div>Replies held in strict confidence.</div><div>Please reply to: ATW Automotive Services 733 Park Ave., West, Chatham, Ont. Phone: (519) 354-6978</div></div>	
			<div><div>Edmonton Christian Schools</div><div>Our four schools (K-12) with an enrolment of approximately 1,000 students, are considering the addition of a half-time</div><div>Promotions Position</div><div>Our goal is to generate greater awareness of and interest in our schools within a larger Christian community. Employment to commence in early 1986. Send resumes and requests for further information to: Public Relations Committee Edmonton Society for Christian Education 13470 Fort Road Edmonton, Alberta T5A 1C5</div></div>	
			<div><div>COLLEGE CHAPLAIN</div><div>Redeemer College has an opening for the position of COLLEGE CHAPLAIN. The COLLEGE CHAPLAIN must be qualified, Reformed and ordained and will report directly to the President. He will have direct responsibility for the spiritual life and counselling of the College. The successful candidate must be able to minister to a varied and diverse college community. He will be required to direct the spiritual activities of campus life, and nurture an understanding of and an appreciation for the Reformed confessions, traditions, and perspectives. Confidentiality is assured. The successful candidate will be appointed effective August 1, 1986. Please send all applications, C.V.'s and nominations prior to April 15, 1986, to: Rev. H.R. De Bolster, Redeemer College, 467 Beach Boulevard Hamilton, ON L8H 6W8</div></div>	
			<div><div>THE INSTITUTE FOR CHRISTIAN STUDIES</div><div>is seeking a</div><div>Director of Development</div><div>Responsibilities: financial development including annual gift program, planned giving and fundraising for special programs; admissions development; promotion of ICS within and beyond our supporting community. Qualifications: good communication skills, financial awareness, dedication to Christian higher education. Send inquiries to: Dr. R.E. VanderVennen ICS, 229 College St. Toronto, ON M5T 1R4 Phone: (416) 979-2331</div><div>INSTITUTE FOR CHRISTIAN STUDIES ICS</div></div>	
			<div><div>CLAC needs Representative</div><div>The Christian Labour Association of Canada (CLAC) has an opening for a Representative in its Hamilton, Ont., office. Applicants, male or female, will receive on-the-job training for one year in the area of organizing employees, negotiating collective agreements, organizing membership meetings, and generally promoting CLAC's Christian social principles and objectives. Applications together with complete resumes, should be sent to: Ed Vanderkloet, Executive Secretary Christian Labour Association of Canada 821 Albion Rd., Rexdale-Toronto, ON M9V 1A3 Phone: (416) 744-2340</div></div>	
<div><div>Births</div><div>ELLENS: "Thy seed will I establish forever, and build up thy throne to all generations and the heavens shall praise thy wonders, O Lord." (Ps. 89:4) With thankful hearts, we, Ron and Carol, praise God for entrusting to our care a son, KENNETH WILLIAM, born December 12, 1985. Grandson for Mr. and Mrs. Kenneth Ellens, St. Davids, Ont., and Mr. and Mrs. Hank Stam, Essex, Ont. Great-grandson for Mr. and Mrs. Peter Voogt, Niagara Falls, Ont. Home address: 193 Tanbark Rd., P.O., St. Davids, ON L0S 1P0 GROEN (nee Kuyvenhoven): Al and Caroline welcome with joy and wonder the birth of our daughter, KARLA ELEANOR, on January 12, 1986; born at 27 weeks, weighing 800 grams (1 lb. 12 oz.) We praise the Lord, who so wondrously holds her in His hands! We are so thankful for family, friends and church community who pray for her continued health and strength. Happy and proud brother, Jeremiah! Tenth grandchild for Mr. and Mrs. H. Kuyvenhoven, Wingham, Ont., and fourth grandchild (1st granddaughter!) for Mr. and Mrs. J. Groen, Orillia, Ont. 47 Trench St., Richmond Hill, ON L4C 3W6</div></div>	<div><div>Obituaries</div><div>On Friday, January 31, Jesus, on wings of angels, came to take home to Himself His beloved, RIA KROEZEN Dearly loved by her family: husband Gary Marlene & Michael Anderson John & (girlfriend) Alison Patten Kristine and Ria's special, loved granddaughter Adria Anderson. Her first love was Jesus. She passed on to her eternal reward with the words of Psalm 103:1: "Praise the Lord, O my soul; and all that is within me, praise His holy name." She has received total and complete healing from our great Physician. The Kroezens, R.R.#1, Hepworth, ON N0H 1P0 "Praise the Lord, O my soul." Our daughter-in-law and sister-in-law, RIA KROEZEN has gone to be with her Lord on January 31, 1986, to celebrate. Ria is now made perfect and spending her eternal Sabbath with Him as she so beautifully said it in her poem: "Eternal Sabbath." Tomorrow, another day For us, oh God, to celebrate Another week of work. Tomorrow, another day Set aside to go up to Your house To meet You for a while, To pray, to sing, to listen; Thank You, Father, for those weekly visits with You. Some day we won't have to visit You anymore. You see, some day We'll come and move right in And live with You In those mansions that You, Yourself Have promised us, These weekly visits are but a taste Of those eternal Sabbaths And we can hardly wait. We lift up Gary and his family to the Lord in prayer, that our Lord will comfort and sustain them in time to come. In Him: Dad & Mom Kroezen — Beamsville, Ont. Arie & Margaret & family — Georgetown, Ont. John & Jane & family — Kentville, N.S. Libby & family — St. Catharines, Ont.</div></div>	<div><div>Personals</div><div>Christian bachelor, 40, 5' 7", young looking, would like to correspond with or meet a slim Christian lady, 25-40 years old. Child(ren) welcome. Preferably in Ontario. Reply to Box #2411, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</div></div>	<div><div>Accommodation</div><div>Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</div></div>	
<div><div>Anniversaries</div><div>Beetgum St. Catharines 1931 February 12 1986 With thankfulness to the Lord for His goodness, we announce the 55th wedding anniversary of our parents, grandparents and great-grandparents, ANDREW (Anne) and ALICE (Aaltje) NAUTA (nee Hoogsteen) May the Lord continue to bless you and keep you in His care. Congratulations Mom and Dad, with love and appreciation from: Peter & Susan Nauta — Fenwick, Ont. Shirley & Gerry Riewald — Hagersville, Ont. Leo & Yvonne Nauta — St. Catharines, Ont. Sam & Marie Nauta — St. Catharines, Ont. Janet & Dave Vandermolen — St. Catharines, Ont. Dorothy Duemo — Falkland, B.C. Ann Kamphuis — St. Catharines, Ont. Betty & Gary Galenkamp — St. Catharines, Ont. 35 grandchildren and 21 great-grandchildren. Home address: 5 White St., St. Catharines, ON L2N 1Z1</div></div>				
<div><div>Calvinist Contact classifieds keep the Christian community in touch.</div></div>				

Classifieds

Help Wanted	Help Wanted	For Sale	For Sale	Teachers
 <p>Immanuel Day Care Centre requires an E.C.E. GRADUATE immediately.</p> <p>Persons Interested in this position should forward their resume to the:</p> <p>Immanuel Day Care Centre 25 Channel Nine Court, Agincourt, M1S 3B2 Attention: Mrs. H.A. Melninger</p>		<p>For sale - good condition 2 Gestetner stencil copiers, models 460 and 310. 1 A.B. Dick Spirit duplicator, model 210. Please call or write Guido de Bres High School, Box 6247, Stn. F., Hamilton, ON L9C 5S3, (416) 383-6744.</p>	<p>Florida, 14' x 60' mobile home, 1/2 hr. north of Orlando. Fully furnished, 2 bedroom, 1 bathroom, kitchen, living room and screened porch. \$15,000 U.S. 416-791-0250.</p> <p>Organ for Sale: "Gilbransen." Like new condition. Two full keyboards and full pedal. \$8,000.00 Mississauga (416) 848-2861.</p>	<p>BRAMPTON: John Knox Christian School invites applications for a possible opening in the primary grades for the 1986/87 school year. Please send application with the resume to the principal: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.</p>
<p>GENERAL MANAGER</p> <p>A diversified engineering and building construction company wishes to appoint a General Manager to oversee two construction divisions with competent staff in place. Reporting to the president, this person may be close to retirement with a strong track-record of success or an individual that wishes to change to a different position of leadership. Good communications, a team builder, highly motivated and good administrative skills are a must.</p> <p>Submit resume and salary expectations to: President, Maple Engineering & Construction Canada Ltd. P.O. Box 278, Brampton, ON L6V 2L1</p>		<p>More classifieds next page.</p>	<p>Vacations</p>	<p>CHATHAM: The Calvin Christian School Society of Chatham, Ontario will require the services of a teacher for grade 5 beginning September, 1986. Please send letters of application to Mr. John Postma, Principal, Calvin Christian School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: (519) 352-4980 (school) or (519) 352-7427 (residence).</p>
<p>"House Parents" wanted</p> <p>A husband and wife team of reformed persuasion is wanted to host and extend a Christian welcome to seafarers from around the world in the newly opened seafarers centre in the port of Montreal.</p> <p>Working hours 3 - 11 pm starting March 3, 1986.</p> <p>Duties include: — transportation of seafarers — assistance with overseas telephone calls — maintenance of seafarers centre</p> <p>Contact before February 26. The Ministry to Seafarers, c/o Rev. H. Uittenbosch (514) 844-1476 or (514) 684-0345</p>		<p>Help Wanted</p>	<p>FALCON LODGE Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk.</p> <p>Falcon Rd. Huntsville, ON P0A 1K0 Tel: (705) 789-2603</p>	<p>CLINTON: The Clinton and District Christian School is in need of a teacher for grade 2 for the period of April 1, 1986, to June 30, 1986. We also have an opening in the primary department for the next school year. Please send application with resume to the principal: Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0; Tel: (519) 482-7851.</p>
<p>MANAGER</p> <p>Experienced engineer or technician is required to lead a steel fabrication operation in sales and technical development of special products. The position offers an above-average challenge for an energetic and highly motivated people person.</p> <p>Candidates should submit their resumes with salary expectations to: President, Maple Structures Ltd. P.O. Box 278, Brampton, ON L6V 2L1</p>		<p>Live-in housekeeper to work in farm-home for father and two sons, age seven and 11. Contact Henry Eisses, * R.R.#1, Debert, Nova Scotia B0M 1G0. Phone: (902) 662-3323.</p>	<p>* Airconditioning * Waterbeds * T.V. * 26 units</p> <p>TUDOR LODGE MOTEL 1665 London Rd., Sarnia, Ontario N7T 7H2</p> <p>"It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p>	<p>DRAYTON, ONT.: Calvin Chr. School will have one definite (due to growth) and one possible opening in the primary division for the 1986/1987 school year. Drayton is a rural community located about 1/2 hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoep, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935.</p>
		<p>Single person wanted on a dairy farm starting April 1, 1986. Non-smoker preferred. Room and board available. Write to Henry Evers, R.R.#3, Wellandport, ON L0R 2J0 or phone: (416) 774-7034.</p>	<p>For Rent</p>	
		<p>Bobby Lawn Spray of Stoney Creek is looking for two (2) conscientious young men (18 years or over) with a clean driving record. The starting date is April 15, approx. Call 1-416-643-3106 or write to Box 91, Fruitland, ON L0R 1L0</p>	<p>Florida, completely furnished convenience unit, 1/2 hr. north of Orlando. \$80 per week U.S. \$300 per month U.S. 416-791-0250.</p>	
		<p>The Family Christian Bookstore in Burlington needs one full-time person (40 hours). Hours include one evening (Fri.), and every other Saturday. Work includes serving customers, some typing, and all other aspects of Christian book selling. Requirements include a pleasing personality, willingness to work hard, eagerness to learn and a love for good books. Apply to store manager Mrs. I. Klaassens or to owner Gerry Denbok: (416) 637-9151.</p>	<p>Real Estate</p>	
		<p>Full-time help required on a central Alberta dairy farm. House available. Write John Ellens, R.R.#2, Lacombe, AB T0C 1S0 or call (403) 885-5524.</p>	<p> 1849 Dundas St., London, Ontario N5W 3E6 Bus: (519) 451-3680 Res: (519) 672-2283</p>	<p>DUNCAN, B.C.: Duncan Christian School invites applications for a junior secondary science teaching position for 1986/87 school year. Ability to head the science department and teach some other subjects in grades 7-10 will be required. Applications are also invited for a possible opening in the intermediate grades. Please send applications, resume, and/or inquiries to: Mr. W. van Deventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, B.C. V9L 3X9. Telephone: (604) 746-5341.</p>
			<p>Teachers</p>	<p>QUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for an opening in the grade 1 and 2 class. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).</p>
			<p>Looking for a teaching position? Check our classifieds.</p>	
			<p>The Society for Christian Education in Southern Alberta operating Immanuel Chr. School in Lethbridge and Taber Chr. School in Taber, Alta. invites applications from teachers for the following possible positions:</p> <p>Taber Chr.: Primary Junior High French-English-Science Address correspondence to: Mr. B. Reitsma, P.O. Box 2256, Taber, AB T0K 2G0 Tel. 1-403-223-4550 (school); 1-403-223-2258 (home)</p> <p>Immanuel Chr.: Special education Primary Intermediate Junior High Science Junior-Senior High French Junior-Senior High Industrial Education Address correspondence to: Mr. H. Konijnbelt, 802 6th Ave., N., Lethbridge, AB T1H 0S1 Tel. 1-403-328-4783 (school); 1-403-328-7195 (home)</p>	

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J.C. Bakker and Sons Ltd.

R.R.#3, St. Catharines, Ontario L2R 6P9
(416) 935-4533. Contact: Harvey Sinnema

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>KINGSTON: Kingston Christian School invites applications for the position of an experienced, full-time teacher in grades 7 and 8 for next September. Preference to be given to someone with qualifications in math, science and physical education. Please send application and resume to the principal at 130 Wright Crescent, Kingston, ON K7L 4T9; telephone: (613) 546-4872.</p> <p>LACOMBE-RIMBEY, Alta.: Active, committed, Christian, self-motivated, loving, experienced (min. 2 yrs.) teachers are invited to apply for a teaching position in a new one-room school in Rimbeey, Alta. Grades 1-5, using Alta. curricula will be offered to about 12-15 students, commencing September, 1986. Applicants should hold an Alta. certificate or be qualified to obtain one prior to school opening. The job will commence August 1, 1986, under the authority of the Lacombe Chr. School Society. Contact: D. Moodie, Principal, Lacombe Chr. School, Box 1749, Lacombe, AB T0C 1S0</p>	<p>LONDON: London District Chr. Secondary School invites applications for a science teaching position for the 1986/87 school year. Applicants should have a biology and chemistry background. Please send letters of application and resume to the principal, Mr. H. Kooy, c/o L.D.C.S.S., 24 Braesyde Ave., London, ON N5W 1V3; tel: (519) 455-4360. Deadline for applications: March 15, 1986.</p> <p>ORANGEVILLE: The Orangeville Christian School is seeking applications for a possible opening for a teaching-principal. The school is a small interdenominational institution with a small but energetic staff and a strong support community. Applicants should be experienced teachers with a firm commitment to Christian education and have experience or a strong interest in administration. Inquiries and applications should be directed to: Mr. R. Duggan, Principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z5 or phone (519) 941-3381.</p>	<p>OSHAWA: Immanuel Christian School invites applications for openings in grades 3-4 and 7-8. We are looking for teachers with backgrounds in art, music, phys. ed. and science. Please forward resume, transcripts, record of experience and references to Mr. Peter VanManen, Principal, Immanuel Christian School, 849 Rossland Rd., W., Oshawa, ON L1H 7K4</p> <p>ROCKY MTN. HOUSE: Rocky Chr. School has a possible opening in grade 1. Please direct inquiries to Evert Vroon, Principal, Box 669, Rocky Mountain House, AB T0M 1T0; phone: (403) 845-3518.</p> <p>STRATFORD: Stratford & District Christian School invites applications for possible opening for teaching principal. Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.</p>	<p>ST. CATHARINES: Beacon Christian High School invites applications for a one-year position in English/math; due to a one-year leave of absence. Other possible openings are in the math, science, computer, business and geography subjects for the 1986-87 school year. Please send letters of application, resume and/or inquiries to the principal: Mr. H. Kater, Beacon Christian High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7. Deadline for applications is March 15, 1986.</p> <p>SARNIA: Sarnia Chr. School invites applications for a possible opening in administrator's position. Please contact the school in writing: SCS, 1273 Exmouth St., Sarnia, N7S 1W9; tel: (519) 344-4562.</p>	<p>Attention schools: Please send us written confirmation concerning your "teachers wanted" ads to insure that we have the correct information.</p> <p>Thank you, Advertising Department</p>

Covenant Christian School
in Leduc, Alberta
is seeking a
teaching-principal
for the 1986-1987 school year.

Our school has been in operation for three years and will have Playschool through grade 6. We are looking for an innovative individual who is interested in the challenge of both promoting an integrated approach to Christian Education and spreading Christian Education in the community. Leduc, Alberta, is located 20 km. from Edmonton.

Contact person:
Linda Knoppers
4301 42nd Ave., Leduc, Alberta T9E 1S1; Phone: 986-3168

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Elementary Principal

■ K-7 250 students
■ some teaching duties

Send application with statement of faith, resume and references to:

Abbotsford Christian School
Box 157, Abbotsford, B.C. V2S 4N8
(604) 859-5167 or 859-5528

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St. Catharines, ON L2R 4L3

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible teaching positions in **special education** and in a **junior grade**. Ability to teach French a definite asset for the possible junior position. Qualified applicants are invited to send letters of inquiry and resumes to Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

VERNON, B.C.: Vernon Christian School invites applications to fill possible positions for **grade 2/3 half-time and remedial library half-time, grade 3/4, grade 5/6** for the 1986/87 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, Principal, Vernon Christian School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6. Phone: (604) 545-7345.

A subscription to Calvinist Contact is a good deal. See page 2 for subscription rates.

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an interdenominational, elementary school in the Kitchener-Waterloo area, is accepting applications for the position of

Teaching-Principal
effective September, 1986. Send application to chairman of Education Committee:

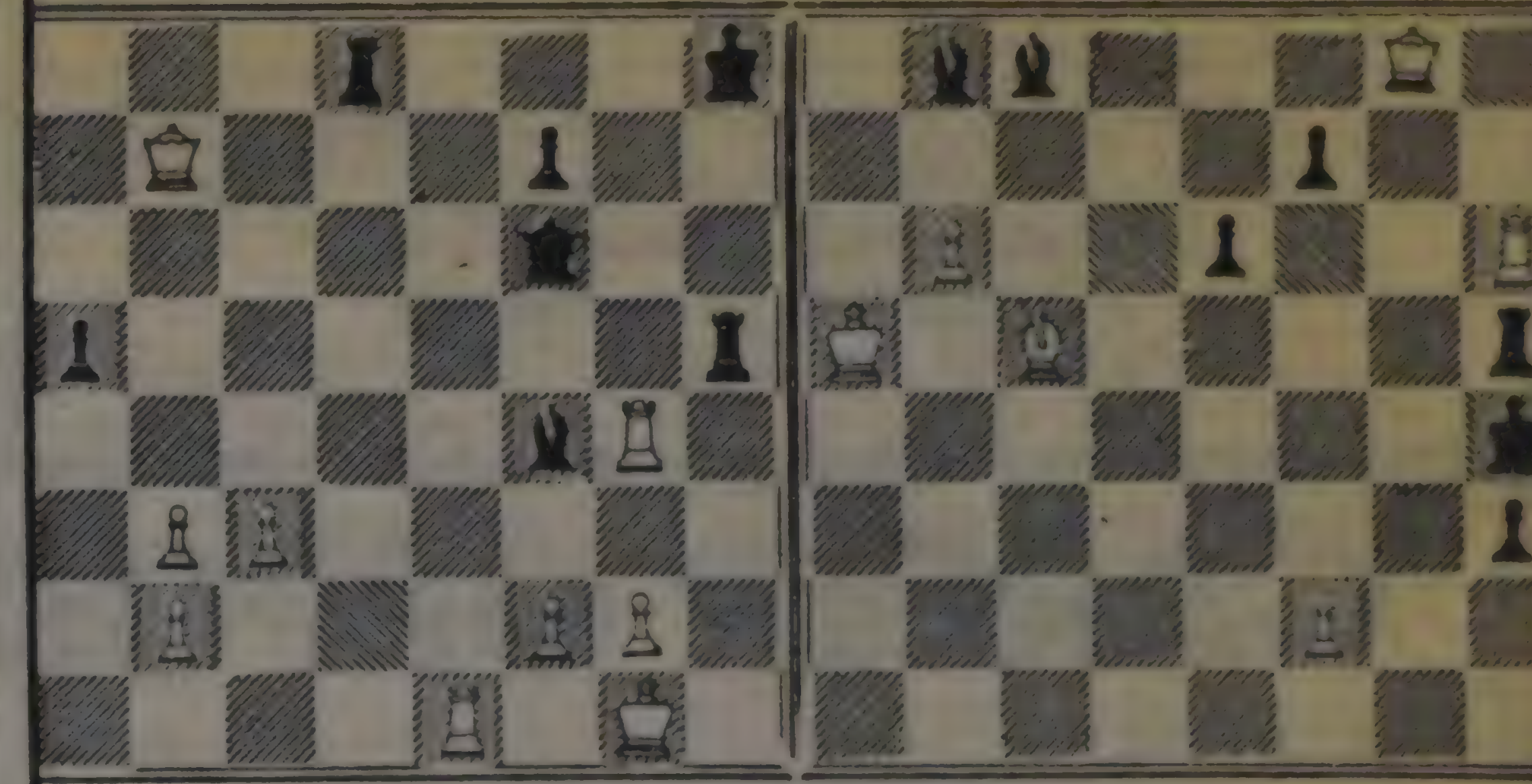
Mr. John DeSchiffart
10 Thornridge Crescent
Kitchener, ON N2N 4W1

Let's Play Chess P. Layer

FIRST SERIES OF PROBLEMS IN FEBRUARY

#1080 Game Position 7

#1081 P. Tenlate, Holland, 1937 7



9 Black to move and win 3 pts.

6 2-mover 2 pts.

Notes

1. I hope the numbering is correct again. Thank you solvers for bringing it to my attention.

2. The game position, #1080, shows three White Pawns for the Bishop. Black should have a clear win soon. Please give the solution.

3. The two-mover, #1081, is almost 50 years old. Be careful as two of the pieces are pinned. Please give the key and threat, if any.

4. The deadline will be given with the second series.

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Events

CALENDAR
of events

- Feb. 21

Organ recital by Andre Knevel in the First United Methodist Church, 227E, Fulton & Barclay, **Grand Rapids, MI.**
- Feb. 27

Van Halsema evening, **Orangeville** CRC, 8 p.m.
- Mar. 1

Organ recital by John Vander Tuin at Second CRC, **Brampton**, Ont. (corner Steeles & McLaughlin) at 8 p.m.
- Mar. 3-4

Second Annual Convention of the Reformed Christian Business and Professional Assoc. (RCBPA) at the Burlington Holiday Inn, **Burlington**, Ont. For info. call (416) 689-6463.
- Mar. 10-12

World Home Bible League of Canada invites you to see and hear "Action Company" from Manila, Philippines. A unique singing group of six college students will present special family-oriented concerts on **Mar. 10: 7:30 p.m.** in Sarnia Chr. School, **Sarnia**, Ont.; **Mar. 11: 7:30 p.m.** in John Knox Chr. School, **Brampton**, Ont.; and **Mar. 12: 7:30 p.m.** in the Chatham Baptist Church, 124 William St., **Chatham**, Ont.
- Mar. 20

Van Halsema evening, **Kingston** CRC, 8 p.m.
- Mar. 21

30th Anniversary Dinner & Celebration at John Calvin Chr. School, **Strathroy**, Ont. For info. call Marg Bulk at (519) 264-2444.
- Mar. 22

Organ recital by Andre Knevel in St. Thomas Anglican Church, 99 Ontario St., **St. Catharines**, Ont. at 8:15 p.m.
- Apr. 4-6

25th anniversary of Agassiz Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mrs. J. te Brinke, 5058 Limbert Rd., R.R.#1, Agassiz, BC V0M 1A0. Phone: (604) 796-9143.
- Apr. 5

All-Ontario Christian Male Chorus Festival at Covenant CRC, Parnell Rd., **St. Catharines**, Ont. Watch for further announcements!
- Apr. 12

Ontario-wide CPJ's members' meeting to decide on responses to letters from Premier Peterson, Larry Grossman, and Bob Rae on abortion, education, housing and social policies. Location: John Knox Christian School, **Brampton**, Ont. For more information, contact CPJ (416) 979-2443.
- Apr. 18

Public meeting sponsored by the Board of Concerned Members of Classis Chatham. Starts at 8 p.m. in the East CRC, **Strathroy**, Ont. Speaker: Rev. Nick Cornelisse. Topic: "The nature and extent of the ecumenical calling of the church."
- Apr. 26

25th anniversary celebration of John Knox Memorial Christian School, **Fruitland**, Ont.
- May 17

Sarnia Christian School's Third Annual Family Breakfast and Bedding Plant Sale at the school, 1273 Exmouth St., **Sarnia**, Ont.
- May 16-19

Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, **Kingston**, Ont. For registration contact your league secretary.
- June 20-22

75th anniversary of the Burdett (Alta.) Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mr. D.C. Dykshoorn, 2109 35th St., S., Lethbridge, AB T1K 3B1.
- Aug. 5-7

1986 Coffee Break Convention at Red Lion Inn, **Bellevue**, WA. Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.

Mar. 21 - Apr. 5: The King's College Choir — Spring Tour 1986
Mar. 21: Emmanuel CRC, **Calgary**, Alta., 8 p.m.; Mar. 23: CRC, **Langley**, B.C., 10 a.m.; Mar. 23: CRC, **Duncan**, B.C., 7 p.m.; Mar. 24: Vancouver Chr. School, **Vancouver**, B.C., 2:30 p.m.; Mar. 24: CRC, **Maple Ridge**, B.C., 8 p.m.; Mar. 25: Fraser Valley Chr. High, 9:45 a.m.; Mar. 25: CRC, **New Westminster**, B.C., 8 p.m.; Mar. 26: Mennonite Educ. Inst., **Abbotsford**, B.C., 9:30 a.m.; Mar. 26: CRC, **Chilliwack**, B.C., 8 p.m.; Apr. 5: Central United Church, **Edmonton**, Alta., 8 p.m.

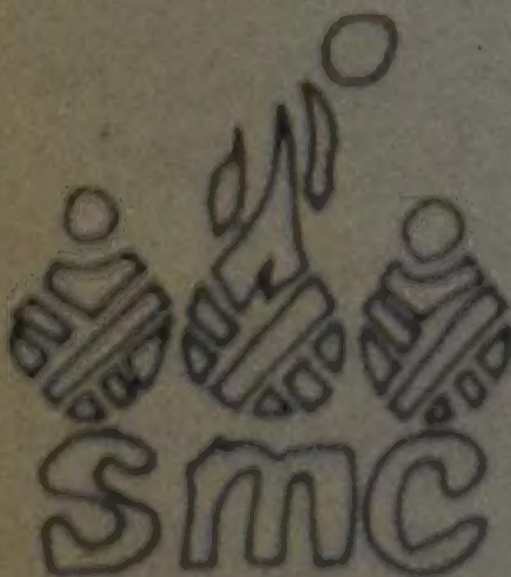
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Dated	Mailed	Display	Classifieds
Fri.Feb.21	Tues.Feb.18	Wed.Feb.13-8:30a.m.	Thurs.Feb.14-8:30a.m.
Fri.Feb.28	Tues.Feb.25	Wed.Feb.19-8:30a.m.	Thurs.Feb.20-8:30a.m.
Fri.Mar.7	Tues.Mar.4	Wed.Feb.26-8:30a.m.	Thurs.Feb.27-8:30a.m.

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Shaw Festival celebrates 25 years of world-class theatre

Marian Van Til (from a Shaw Festival press release)

TORONTO, Ont. — The Shaw Festival, one of Canada's leading theatre festivals, and one which has earned an international reputation for itself, is gearing up to celebrate its 25th anniversary season this summer.

A Silver Anniversary Gala, to be held at the Shaw Festival

Theatre in Niagara-on-the-Lake, Ontario, in July, will consist of music, dance and theatre, featuring some of Canada's most outstanding talent including The National Ballet, Stratford Festival and the Canadian Opera Company. The Shaw Festival will contribute by recreating scenes from some of the most highly-acclaimed productions of the

last decade.

The Festival has also announced a *Search for the Treasures of Bernard Shaw*, a national treasure hunt for manuscripts, letters, inscribed books and other Shaw materials. Through the efforts of the Shaw Festival literary advisor, Dan Laurence, it has been discovered that many valuable Shaw materials are in the possession of Canadian families and individuals who may not be aware of the priceless scholarly value of these articles. The Shaw Festival hopes to find as many of these treasures as possible for its archives.

Paul Reynolds, Producer of the Festival, announced the remarkable 1986 Box Office sales at currently \$1 million, almost \$300,000 ahead of this date in 1985.

A number of other activities including the performance of two commissioned plays, a playwriting contest, and a mulberry tree planting ceremony will help commemorate the theatres' 25th year. A clipping from the original tree Mr. Shaw planted in Malvern, England in 1936 (50 years ago) will be sent to Niagara-on-the-Lake this spring and planted in the gardens of the Festival Theatre.

In summarizing all the special events planned, Mr. Slight concluded: "The remarkable artistic and financial achievements the Festival has made over the last two-and-a-half decades will be enthusiastically celebrated as we look forward to new exploration and enjoyment in the very near future."

The Lord's Prayer contains 56 words, the Ten Commandments, 349; the Preamble of the Constitution of the United States, 52. The European Economic Community regulation laying down rules for granting export refunds on eggs contains 1,698 words.

Sunday Express, London

Izaak de Rijcke, B.Sc., LL.B., O.L.S.
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The Ministry of Housing is now accepting applications from builders to construct up to 5,000 market rental apartments for low and moderate-income families in selected areas of Ontario.

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Builders are invited to take part in Renterprise, and can obtain further information or proposal call packages at the:

Ministry of Housing
777 Bay Street, 2nd Floor
Toronto, Ontario M5G 2E5
(416) 585-6363



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Onder de streep

John VanHarmelen

Wat een teleurstelling!

Zegt 14 februari u iets? Misschien dringt het langzamerhand tot de immigranten door, dat 14 februari bij vele Noord-Amerikanen een geliefde datum is. En ik mag wel vragen: Wie heeft er nu, nadat hij geruime tijd in het nieuwe vaderland heeft geleefd, niet gehoord van St. Valentine?

In de vijftiende eeuw verscheen er in Duitsland een groot prentenboek, de Neurenbergse Kroniek. Het bevat 645 prenten die 1809 verschillende onderwerpen illustreren. Het boek bedoelt eigenlijk de geschiedenis van de wereld te beschrijven, van de schepping af tot het jaar 1493. Dit prentenboek verscheen eerst in het Latijn, geschreven

door Hartman Schedel, zes maanden later werd het in het Duits vertaald. Wohlgemut, de onderwijzer van Albrecht Durer, en zijn stiefzoon Pleydenwurff, zorgden voor de houtsneden. Het boek werd gefinancierd door twee rijke Neurenbergse patriciërs, en gedrukt bij de grote drukkerij van Anto Koberger. Je krijgt echt iets te zien van het leven van zo'n vijf eeuwen geleden, want alle houtsneden laten je de mensen en de plaatsen zien precies lijkend op die van zo tegen de vijftien honderd. De tekst die met de gravure van Valentinus gepaard gaat, vertelt dat Valentinus een Roomse priester was, die gemarteld werd gedurende de regering van keizer Claudius II. Als feestdag wordt aangegeven 16 maart en er wordt niets verteld over zijn rol van beschermheilige van degenen die elkaar liefhebben. Toen de duitse tekst van het boek verscheen in december 1493 was het verhaal gelijk gebleven, alleen de datum was veranderd in 14 februari!

Veroordeeld voor het geloof
Er wordt in dit prentenboek verteld, wat ik ook vond in 't Roomse boek: Leven der heiligen, blz. 75; dat Valentinus de martelaren heeft bijgestaan gedurende de regering van Claudius II, in de derde eeuw. Hij werd zelf ook gevangen genomen. Een jaar later moest hij voor de keizer verschijnen. Hij probeerde de keizer te overtuigen van het christelijk geloof. De keizer was zo onder de indruk van Valentinus' waardigheid, dat hij probeerde hem over te halen om de Romeinse goden te dienen. Valentinus reageerde daarop met het volgende: "Ik zeg van uw goden niets anders dan dat zij sterfelijk zijn, geen cent waard en vol zonde en kwaad." Hij werd meteen veroordeeld en moest eerst met een dikke stok geslagen worden, daarna gestenigd, en tenslotte onthoofd buiten de Flaminian Poort. Dit gebeurde in het jaar 270.

De legende zegt, dat de priester, terwijl hij wachtte op de executie, vriendschap aanknoopte met de blinde dochter van de cipier die hij van de blindheid genas. Ongetwijfeld erg bedroefd door de veroordeling van de keizer, schreef hij een vaarwel aan haar op de avond van zijn dood en tekende het: "Van jouw Valentinus." Als dit waar is, dan is dit de oorsprong van een uitdrukking die later door miljoenen gebruikt is en nog gebruikt wordt. De priester kon nooit geweten hebben dat zijn vaarwel zou voortleven op de verjaardag van zijn dood in de harten van degenen die van elkaar houden. Later werd de Flaminian Poort, waar Valentine was geëxecuteerd, de Valentine Poort genoemd. De gewoonte van het sturen van Valentines op 14 februari was in die tijd een herleving van een oude heidense gewoonte, die daaruit bestond, dat de jongens namen van meisjes trokken ter ere van godin Februata Juno. Om deze heidense gewoonte te laten verwijnen, werden de namen van de heiligen als substitutes op kaartjes geschreven die dan door de jongens getrokken werden. Deze gewoonte heeft eigenlijk niets te maken met Valentinus, behalve dan dat zijn feest aan 15 februari voorafgaat, de dag waarop de godin Februata Juno geëerd werd.

Noordzakelijke gewoonte
Wat kan een gewoonte, die ergens in de geschiedenis ontstond, zich hardnekkig voortzetten, zodat hij bijna onuitroeibaar wordt, en van jaar tot jaar iedere "lover" geconfronteerd wordt met een Valentine card en gewoonlijk ook nog met een doos bonbons. Vooral bij degenen die geboren zijn in de landen waar deze gewoonte leeft.

Toen een Hollandse emigrant trouwde met een Duitse vrouw van de tweede generatie bleek het duidelijk, dat de gewoonte van Valentinus door de één wel en door de ander niet werd gewaardeerd. Toen ik op 15 februari bij dit jonge gezin op bezoek kwam bleek mij al spoedig, dat er iets haperde. Het vrouwtje zei: "Wat een teleurstelling! Als het Valentine dag was kwam mijn vader altijd met een mooie kaart en een doos chocola thuis, voor mijn moeder! Mijn man hij denkt niet eens aan Valentine. Ik vind dat hij er aan behoort te denken. We wonen nu eenmaal in Canada, en hier hebben we andere gewoonten dan in Nederland of Duitsland. We moeten ons aanpassen. Ik ben er aan gewend, want ik ben in Canada geboren. Ik kan toch niet zeggen tegen mijn man: "Denk er om het wordt binnenkort Valentine Day." Hij moet daar zelf om denken." In zekere zin had ze gelijk. En het schijnt, dat er in onze kring nog heel wat mannen zijn die aan deze gewoonte niet mee doen. Het is een onschuldige gewoonte. Onze kleinkinderen groeien er bij op. Zij overladden elkaar met kaart-en kaartjes, "from your Valentine." Een jaar later, op 13 februari belde ik de man even op, en zei: "Bill, je denkt er toch wel om dat het morgen Valentine Day is? 'k Zou niet graag zien dat je je vrouw weer teleurstelde! Have a nice day!"

TER INLICHTING VOOR HUURDERS EN HUISBAZEN

Bill 77 werd onlangs door de regering van Ontario wettig verklaard; deze wet zet een richtlijn van 4% huurherziening voor alle verhogingen vanaf 1 augustus 1985, voor privé-huurwoningen die bewoont waren vóór 1 januari 1976.

Deze richtlijn is van kracht tenzij de Residential Tenancy Commission een hoger bedrag heeft goedgekeurd.

Voor verdere inlichtingen in hoeverre deze wet betrekking heeft op u, kunt u contact opnemen met het dichtstbijzijnde kantoor van de Residential Tenancy Commission (zie onderstaande lijst), of u kunt "O" bellen en vragen naar Zenith 9-6000 (kosteloos).

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(613) 547-2244	(807) 475-1595
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(519) 579-5790	(705) 264-9555
London	Windsor
(519) 673-1660	(519) 253-3532
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Ottawa	North York
(613) 230-5114	(416) 224-7643
Owen Sound	Scarborough
(519) 376-3202	(416) 438-3452
Peterborough	Toronto
(705) 743-9511	(416) 964-8281

Andere wetgeving ter verbetering van huurherziening van alle privé-huurwoningen, daarbij inbegrepen die woningen/apartementen bewoont na 1 januari 1976, werd ingediend. Deze wetsvoorstellen worden nu onderzocht door de regering van Ontario.

Ministry of Housing
Ontario
Minister, Hon. Alvin Curling
Premier, Hon. David Peterson

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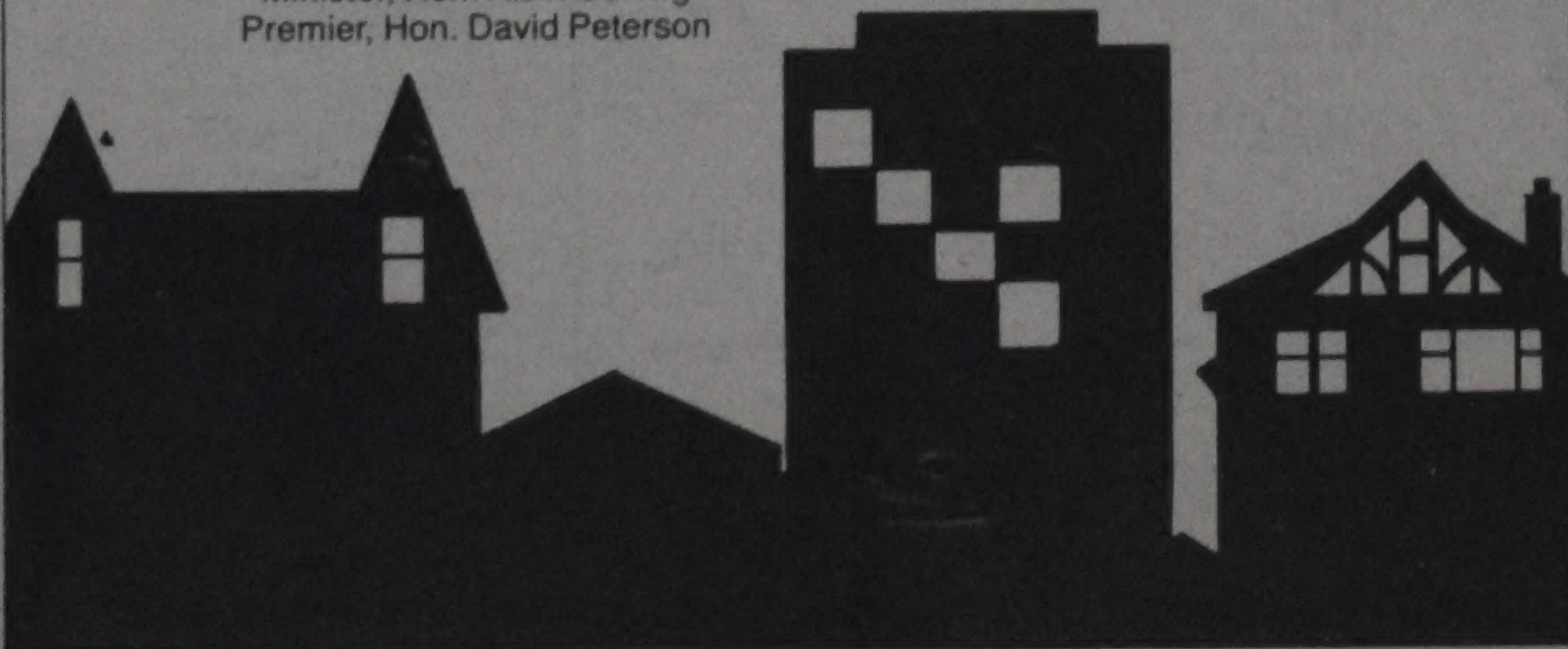
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Thank you!



Gecamoufleeerde burgers (5) Konvooi

Ed Vanderkloet

Van Siantar naar Prapat aan het Tobameer is eigenlijk maar een 50 kilometer of zo, maar de overgang in landschap is bijna net zo verrassend als die van Calgary naar Banff. Siantar ligt in een heuvelland, Prapat daarentegen ligt in de bergen. Het schitterende Tobameer is een enorme waskom opgehangen aan hoge bergpieken. Vergeef mij die dichtelijke uitdrukking, maar iedereen die Noord Sumatra kent zal het met me eens zijn, dat het een fantastische omgeving is.

Prapat was voor de oorlog een vakantieoord maar nu zaten Soekarno, Hatta en nog een paar andere leiders van de Republiek er onder zware bewaking. Ze waren een paar maanden eerder gevangen genomen op Java tijdens de tweede positionele actie.

Ik reed mee in een konvooi van 30 legerwagens begeleid door drie pantserwagens, één aan de kop, één in het midden en één aan de staart, die onderling in radioverbinding met elkaar stonden. Vanuit Prapat ging het verder in Zuidoostelijke richting en tegen zonsondergang reden we Tarotoeng binnen.

Ik werd warm verwelkomd door de L.T.D. ploeg onder leiding van sergeant Gijs Lekkerkerker. De jongens waren opgetogen dat er eindelijk eens iemand hen kwam opzoeken. 's Avonds zaten we om een kampvuur, iets dat in de warme laaglanden gewoon onvoorstelbaar was, maar hier op 1100 meter hoogte waren de avonden heerlijk koel. We sliepen die nacht als marmotten onder echte dekens.

Zonder kaartje in de tram

Het volgende doel was Sibolga, een afstand van hemelsbreed slechts 25 kilometer maar over de weg bijna 70. Hier was rijden in een zwaar bewapend konvooi een absolute vereiste, want het gebied krioelde nog van de pelopporrs die geen gelegenheid



onbenut lieten om iedereen onder vuur te nemen die het waagde het woeste berggebied te doorkruisen. De weg slingerde zich om en door de bergen en over de wild bruisende Soengai Raison rivier waarover de genietroepen een enorme Baileybrug geslagen hadden. Bij de brug bevond zich een detachement infanterie. We stopten bij de wachtposten voor de brug om de benen te strekken. Een groot bord langs de kant van de weg vertelde ons "Laat je sigaretten maar vallen. Je hebt ze hierna niet meer nodig," een macabere toespeling op onze overlevingskansen verderop.

Nog geen tien minuten nadat we de brug gepasseerd hadden begon het feest. De chauffeur van onze wagen, een eerste klasser van de Aan-en Afvoer Troepen (A.A.T.) had net tegen me gezegd: "Ik heb hier altijd het gevoel dat ik zonder kaartje in de tram zit" of we hoorden geweerschoten, onmiddellijk gevolgd door mitrailleurvuur. Het konvooi antwoordde met een spervuur dat een oorverdovend lawaai veroorzaakte. Het effect was enorm doordat het geluid door de hoge bergen weerkaatste. Ieder die schieten kon schoot. Het beroerde was dat de vijand onzichtbaar was in de groene hel die ons aan alle kanten insloot. Blijkbaar was het kabaal genoeg, want het vuren hield even plotseling op als het begonnen was.

Dit herhaalde zich nog een paar keer, tot een onverwachte tropische regenbui een

beschermend gordijn om ons konvooi legde. Toen de zon weer tevoorschijn kwam waren we net begonnen aan de afdaling naar Sibolga. Er ontrolde zich een panorama om nooit te vergeten. We draaiden om een bergwand heen en plotseling lag de Indische oceaan diep beneden ons te glinsteren in de felle zon. De weg kronkelde zich door tientallen S- en haarspeldbochten en naast ons gaapten afgronden van honderden meters diep.

Snikheet Sibolga

Ver onder ons lag het stadje Sibolga. Na een paar tunnels waar wilde watervallen overheen stroomden, begon de weg zich te rechten en rolden we Sibolga binnen. Mijn ontvangst bij de L.T.D. was zo mogelijk nog uitbundiger dan in Tarotoeng. De jongens hier hadden het zwaarder dan hun kameraden daar boven in de bergen. Sibolga is gebouwd op zeehoogte tegen de bergen met als gevolg dat het er snikheet is. Voor de oorlog was er een KNIL strafkamp gelegd maar de gestraften mochten er niet langer dan een half jaar blijven vanwege het broeihete klimaat.



We praatten tot diep in de avond en gingen badend in zweet naar bed om de volgende morgen precies zo nat weer wakker te worden.

Al om zes uur in de vroege vertrok ons konvooi naar Padangsidempoean waar Kees Lok de scepter zwaaid over ons L.T.D. detachement. Maar ik bleef er niet lang want nog diezelfde dag kon ik terug met een retour konvooi, en dat spaarde mij een halve week wachten.

De terugtocht was een soort herhalingsoefening. Weer werd er fel geschoten, en toen we tenslotte Tarotoeng binnenreden hadden we een dode en twee gewonden bij ons.

Die nacht sliepen we in Tarotoeng en de volgende middag, na een rustige tocht

arriveerden we eindelijk weer in Siantar.

Daar wachtten ons twee verrassingen. De eerste was dat we een nieuwe baas gekregen hadden. De 1ste luitenant J.W. Dickhoff was zojuist uit Medan gearriveerd om het commando over te nemen. Uiterst bekwaam en ondernemend en met een zeldzaam gevoel voor humor werd hij de bezielende geest van de afdeling. Het was een dagelijks plezier onder hem te dienen.

Dat was trouwens wel nodig ook. Want de tweede verrassing was het bevel om onmiddellijk op te breken. Ons hoofdkwartier werd verplaatst naar, och arme, Sibolga.

Hogerhand had beslist en met hogerhand viel nu eenmaal niet te twisten.

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Herman de Jong

Wim is accountant bij een grote firma. De hele dag doet hij niets anders dan berekeningen maken. Weliswaar gebruikt hij daarvoor een computer die ingehaakt staat op centrale computers over de hele wereld, maar je moet zo'n ding toch maar aandurven.

Zelfs buiten zijn werk om ontrafelt Wim allerlei zaken. Preken en zo! Of de uitbundig-verwarrende notulen van de klerk der Kerkeraad. En niet te vergeten zijn vrouw's psychologische aanleg. Ook het (wan)gedrag van zijn kinderen wordt nauwkeurig ontleed. Als je alles uit elkaar pluist, is elk deeltje vaak minder mooi dan het geheel. Wim zag door de bomen het bos niet meer. Hij kwam voor een hopeloos verwarrende wereld te staan.

Op retraite

En zo (een tiental jaren geleden) raakte Wim zelf in de war door zijn eeuwig muggenziften. Hij zag er geen gat meer in en was bezig zijn geloof in de Heer te verliezen. Het "zeker weten en kennen" kreeg een geduchte knauw van al dat analyseren. Ik had toen gesprekken met mijn schoonzoon waar

Van Halsema's Onthullingen

Wim (2)

me nu nog de oren van flapperen.

Gelukkig kwam er al gauw verandering, en wel van Rooms-Katholieke zijde. Wim wisselde postzegels met een broeder Piet, lid van een Hollandse lekenorde. De broeders van deze orde waren uitgestuurd om de Rooms-Katholieke high schools in Canada op gang te helpen.

Nu zou die broeder Piet op retraite gaan voor een hele week. "En wat doe je nou op zo'n retraite," vroeg Wim, nadat hij de nieuwste Juliana postzegel ingeruild had tegen zijn driehoekige Bermuda. "Je bezinnen op God," zei broeder Piet met een zachte glimlach.

Zo kreeg Marietje, mijn dochter en Wim's vrouw, te horen dat hij er een week tussen uit zou knijpen met Piet. Hij wilde zo'n retraite wel eens meemaken. "Mag je eerst wel es met de kerkeraad overleggen," zei Marietje weifelend, "die vinden dat vast-maar zo-zo." "Niks geen kerkeraad," zei Wim pittig, "Onderzoekt alle dingen, maar behoudt het goede!"

We weten niet wat daar gebeurd is in het klooster ten Noorden van Toronto. Wim liet daar niets over los, behalve het feit dat hij, die zo van zijn nachtrust

hield, elke morgen om vier uur uit z'n bed werd geklingeld om dan twee uur lang in het kapelletje te mediteren. Overdag werden er ook wel missen opgedragen, maar daaraan nam hij geen deel, natuurlijk niet.

Vertrouwenswaardige boeken

Wim zei tegen vrouw en kinderen: "Nu ga ik dagelijks mediteren in de basement!" Zo plakte hij het krukje dat Marietje gebruikte voor het ramenzemen naast de 'furnace' en ook kwam er een boekenplankje. We waren toen net bij hen op bezoek en als oud-ouderling onderzocht ik natuurlijk of de boeken op dat plankje wel tot de degelijk Gereformeerde literatuur behoorden. Dat zat wel snor! Een Engelse Bijbel, een Hollandse Bijbel, het Nieuwe Testament vertaald door Anne de Vries en ... een bundel preken in het Gronings dialect.

(Vorig jaar nam ik weer eens poolshoogte; het aantal boeken door Wim gebruikt gedurende zijn vroege meditatie stonde was sterk toegenomen. Ik bladerde door een zeer beduimelde stukgelezen "Daylight" geschreven door broeder Andrew (da's de Amerikaanse broeder Andrew), "Space For God" van een zekere Don Postema, "Love Within Limits" door Smedes, en een boekje geschreven door een zekere Henri Nouwen. Allemaal Hollandse namen, dus vertrouwenswaardig!)

Wim wilde eerst om vier uur opstaan om te gaan mediteren, net als in het klooster. Marietje vond dat echter Rooms Katholieke poppekast. Ze

vermoedde dat de monniken wel een middagslaapje versierden, iets dat Wim niet kon doen. "Je mag wel om vier uur opstaan, maar dan om negen uur 's avonds naar bed," zei ze. Daar had Wim geen oren naar, want het elf uur C.B.C. nieuws was hem heilig. Vanwege zijn dagelijkse werk moest hij op de hoogte blijven van oorlogen, pestilenties en rampspoeden. Zo werd het half-zes!

Als een schim schoof Wim dan door het huis. Douchen en scheren deed hij na zijn meditatie-uur, want hij wilde de zoete slaap van vrouw en kinderen niet verstoren.

Een ander mens

Voor mijn geestesoog zie ik Wim daar zitten op zijn krukje. In de winter slaat hij een deken om. Die deken ligt netjes, kloosterlijk, opgevouwen naast de boeken. Die deken komt nog van Vroom en Dreesman in de Heerestraat. Het is een vrome, bruine deken. Monniken-bruin. Ik zie twee witte handen uit de deken steken (Wim is immers een kantoormens!) De handen omvatten de bundel preken in de Groninger taal

"Zelfs vind ain swaalfke wel 'n hoeske, o Heer" Door zijn stille omgang met de Heer, daar bij die kachel in de basement, is onze Wim een ander mens geworden. Een mens die zich gedragen weet door de eindeloze liefde van de Heer. Een mens die weet dat je die liefde niet kunt analyseren, want het gaat alle verstand ver te boven

Hoe mediteert Wim? Daarover de volgende keer!

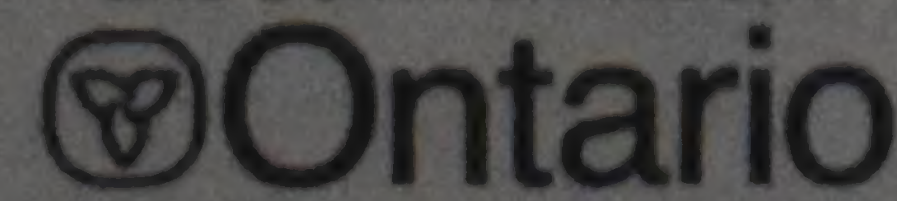
Uw foto zal op uw nieuw rijbewijs staan.

Er kunnen veel mensen zijn die net zo lang of zwaar zijn als u, maar niemand heeft hetzelfde gezicht als u. Daarom zullen we met ingang van 3 februari uw rijbewijs een beetje meer bescherming geven ingeval van verlies of diefstal. We zullen het foto-perfekt maken.

Ja zeker, uw foto zal op uw nieuw

2-delig rijbewijs komen te staan. Lees de volledige inlichtingen wanneer de post u een hernieuwingsbericht brengt.

Ministry of Transportation and Communications



Minister, Hon. Ed Fulton
Premier, Hon. David Peterson

